WORLD CALL

Mud Hut Medicine
JOHN E. ROSS, M.D.

☆

How Godless Our Public Schools?
BARTON A. HUNTER

☆

Reading Aloud In the Family
MRS. C. H. HAMILTON

☆

FEBRUARY 1953

☆

Price 20 Cents

February, 1953

Vol. 35 No. 2

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The essential unity of mankind transcending all differences of nation, language and race is the theme suggested by this month's cover picture. This is reproduced by permission of the World's Alliance of the Y.M.C.A. from the cover of the 1953 Bible Reading Plan which was published in a 10-language edition. It is appropriate for this issue of WORLD CALL which features the Week of Compassion to be observed by Disciples of Christ February 15-22.

Hidden Answers

1. What are six reasons for today's world crisis?
2. What can the church and missions do to help the world?
3. Who is Goldie Alumbaugh and why does she have difficulty in keeping house?
4. What values are found in reading aloud in the family circle?
5. How many people attend the Pendra Road Fair each year?
6. How many lepers are treated at Wema? How many applied for treatment?
7. What is the purpose of the Commission on Brotherhood Finance?
8. What is the Christian's main business in life?
9. What did Bishop Dibelius say to pastors in East Germany?

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Member of THE ASSOCIATED CHURCH PRESS. News Services: Religious News Service, Ecumenical Press Service, and Worldover Press.

WORLD CALL, 20 cents a copy, $2.00 a year, $3.00 for two years, net in advance; five or more sent at one time, $1.50 each. Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances. Published monthly, September to June, bi-monthly, July-August, at 165 South Main, Spencer, Indiana. Entered as second-class matter at the post office at Spencer, Indiana, under the Act of March 3, 1879. Acceptance for mailing at the special postage rate provided for by Section 538, P. L. and R., 1940, Paragraph 4 (Act of February 28, 1925).

Published by the World Call Publication Committee for The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity, and National Benevolent Association. Members: Virgil A. Sly, chairman; Wm. T. Pearcy, vice-chairman; Genevieve Brown, J. Eric Carlson, H. G. Helwig, Doyle Mullen, H. L. Smith, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Editorial and subscription office, 222 S. Downey Avenue, Indianapolis 7, Indiana
Publication office, 165 S. Main, Spencer, Indiana

All communications and notices concerning change of address should be mailed to the Indianapolis office.

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WORLD CALL

Global Highlights

News of the World Through the Eyes of the Church

Methodist Bishop Heads National Council of Churches

DENVER — (RNS). — Methodist Bishop William G. Martin of Dallas, Tex., was elected president of the National Council of Churches at its second biennial assembly here.

Bishop Martin

He succeeds Henry Knox Sherrill of New York, presiding bishop of the Protestant Episcopal church, the Council's first president.

Bishop Martin, 59, is vice-president of the Council of Bishops of the Methodist church. Last spring he was a key figure at the Southwestern convocation of the National Council.

National Council Communions Report Gain in Total Giving

NEW YORK — During 1952 forty-seven Protestant and Eastern Orthodox communions reported a total of $1,286,633,160 in giving, an increase of 10.3 per cent over the previous year's total.

In statistics released by the Joint Department of Stewardship and Benevolence of the National Council, it was noted that the average American's annual contributions to his church have been rising faster than the cost of living. With the years 1935-39 as the index base for living cost and church giving, the index figure in 1952 was 180 for cost and 280 for giving.

The average contribution, the department says, was about $34.32 for each member, a gain of $1.99 or 6.1 per cent over the previous year's per member contribution.

World Council Urged to Aid Persecuted Colombian Protestants

OSLO—(RNS).—An appeal to the World Council of Churches to "do everything possible" to assist Protestants in Colombia was issued here by the Norwegian Interchurch Institute *(Norsk Mellem Kirkelig Institut)*.

The statement said that reports of "encroachments" upon Protestant churches in Colombia were continuing to be received and urged the World Council to "inform the Vatican of this situation."

Cardinal Asks Suppression Of Protestant Literature

MADRID—(RNS). — Pedro Cardinal Segura y Saenz, Archbishop of Seville, issued a pastoral letter calling for suppression of Protestant "propaganda" literature which he described as a "horrible plague."

He said that Protestant booklets were "like little infectious mosquitos conveying the germ of a deadly plague."

C.W.S. to Give Aid To European Refugees

NEW YORK—Destitute peoples of Europe are scheduled to receive approximately $2,000,000 worth of emergency relief supplies—food, clothing and medicine—during 1953 from Protestant and Eastern Orthodox churches in the United States working through Church World Service, of the National Council of Churches.

In announcing the 1953 European relief schedule, Dr. Wayland Zwayer, associate director of C.W.S., said:

"The plight of the helpless European refugees, roughly estimated at eleven millions, is beyond belief. Hungry, homeless—thousands of them nearly naked—they must have continuing help from America if they are to survive."

Germany, Greece, Austria and Yugoslavia will receive major portions of the relief materials. Refugees, their numbers swollen by those escaping daily from behind the iron curtain, and other displaced persons constitute the bulk of needy who will be ministered to through the program which is carried out in

Disciple Youth Delegates Confer in India

—Photo by Korteling

Shown here are members of the Disciples of Christ delegation to the Third World Conference of Christian Youth at Kottayam, Travancore-Cochin, South India. In the back row, from left to right, are: Bruce Burn, Australia; Royden O'Leary, New Zealand; Kenneth Henry, Palestine, Tex., and Newton Fowler, Cincinnati, Ohio. In the front row, from left to right, are: Domingo Tuguigui, Philippines; Dolores Potts, Houston, Tex.; Miriam Willey, Northfield, Ill., and Russell F. Harrison, national director of youth work in the department of religious education of The United Christian Missionary Society. Another Disciple present for two days of the conference was Dr. Ernest R. Bryan, Washington, D.C., who was not present when the photograph was taken. Mr. Bryan represented the World Christian Endeavor Union.

Bishop Dibelius Speaks in Denver

—RNS Photo

Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, was a featured speaker at the second biennial assembly of the National Council of Churches in Denver, Colo., early in December. He is seen here (second from right) during the broadcast of a panel discussion with other assembly speakers. From left to right, Bishop Henry Knox Sherrill, retiring president of the NCC; Sen. Henry Cabot Lodge (R. Mass.), U. S. Ambassador to the U. N.; Dr. Dibelius; and Dr. Walter Van Kirk, executive director of the Council's Department of International Justice and Goodwill.

cooperation with the World Council of Churches. Disciples of Christ participate in this program through the Week of Compassion.

India's President Pledges Freedom for Christians

NEW DELHI—(RNS). — India's Christians are as free as their countrymen of other faiths to practice and preach their religion, President Rajendra Prasad said here.

His assurance was given while presiding at an observance of the 1900th anniversary of the arrival in India of St. Thomas, a disciple of Jesus.

President Prasad said that the Indian Constitution's guarantees of freedom of religion to people of all faiths is "not mere lip sympathy but in the best traditions of India's ancient culture and civilization."

Justice Frankfurter Lauds Retiring Bishop Scarlett

ST. LOUIS, MO. — (RNS).—Associate Justice Felix Frankfurter of the United States Supreme Court praised Bishop William Scarlett here as "the highest representative of the tradition which binds us together and makes us a nation."

The jurist, speaking about the retiring bishop of the Missouri diocese of the Protestant Episcopal church, said:

"Ours is the only country in the world's history where men are bound together not by a common territory, not by a common racial source, or a single body of theological beliefs. We are bound together by a sense of the ultimate simple decency of human dignity. Nothing binds us together but this sense of frail, fallible, aspiring human beings. No one represents this tradition better than Will Scarlett."

Bishop Scarlett is chairman of the department of International Justice and Goodwill of the National Council of Churches.

Korean Christian Council Issues Proposals on War

PUSAN, KOREA—(RNS).—The National Christian Council of Korea has urged United Nations forces to reconsider, "from the religious standpoint," the use of new weapons such as the napalm (jellied gasoline) bomb.

Measures to protect the lives of innocent Koreans should "always be heeded," the Council said.

The proposal was one of three "suggestions of Korean Christians" to President Dwight D. Eisenhower, made by the Council to "help lead the Korean War to an early and successful end."

Disciple Educator Heads Planning Group

DENVER — (RNS).—Dr. H. L. Smith, president of the Board of Higher Education of the Disciples of Christ, has been named chairman of a committee to plan a national convocation for Christian college leaders. The committee was author-

Children's Work Director Serves as Film Consultant

Miss Ruth Reynolds (right) with Susan Odin, child star of the interdenominationally produced film, *For Every Child*, is shown in Hollywood during the filming of the movie which shows that adults have a responsibility for helping children to develop their personal faith in God and an understanding of Jesus. Miss Reynolds, who is national director of children's work leadership education for The United Christian Missionary Society of the Disciples of Christ was one of the technical consultants on the film.

ized at a meeting of the commission on higher education of the National Council of Churches here. The convocation will be held in the summer of 1954.

World Council Issues Study Pamphlets

GENEVA—(RNS).—Four pamphlets to be used by churches around the world in preparing for the Second Assembly of the World Council of Churches at Evanston, Ill., in 1954 were issued here by the Study Department of the World Council.

The pamphlets are "Evangelism—The Mission of the Church to Those Outside Her Life," "Social Questions—The Responsible Society in a World Perspective," "Intergroup Relations—The Church Amid Racial and Ethnic Tensions," and "The Laity—The Christian in His Vocation."

Two additional pamphlets to be issued later will deal with "Faith and Order" and "International Affairs."

Disciples Plan School For Alcohol Studies

ST. LOUIS, MO.—(RNS). — An annual school for alcohol studies will be established in the Middle West by the Disciples of Christ, it was announced here.

The first school will be held early next summer at Culver-Stockton College, Canton, Mo. Church leaders, physicians, psychologists and social workers from all over the Middle West will be invited.

This move is a recognition by churchmen of the seriousness of the problem of alcoholism, Disciple leaders explained. The school will be organized and conducted by the Committee on Christian Service of the Home and State Missions Planning Council of the Disciples of Christ. The Council held its biennial meeting here.

Religious Leaders Endorse Immigration Commission's Report

NEW YORK — (RNS). — Religious leaders here gave strong endorsement to the report of the President's Commission on Immigration and Naturalization.

The commission was set up by executive order Sept. 24 to study and recommend changes in the Immigration and Nationality (McCarran-Walter) Act of 1952 after the Congress had passed it over President Truman's veto. President Eisenhower has also criticized the Act.

In its report, the commission termed the Act, which went into effect on Dec. 24, 1952, "an arrogant, brazen instrument of discrimination based on race, creed, color and national origin" and recommended that it be revised "from beginning to end."

Dr. Walter W. Van Kirk, executive director of the National Council of Churches' Department of International Justice and Goodwill, said that the commission's report embodies recommendations "in accord with views expressed" by the National Council.

A majority of the 634 witnesses who appeared before the commission at hearings held in 11 metropolitan centers across the nation represented various religious and welfare organizations.

Special Days

Feb. 1—Concluding Youth Week
Feb. 8—Race Relations Sunday
Feb. 15-22—Disciples of Christ Week of Compassion
Feb. 20—World Day of Prayer
Feb. 22-March 1—Brotherhood Week

Beneath the Spire

ANITA (MRS. E. L.) HAIRSTON, 44, received the 1950 Distinguished Service Award in race relations from the Tulsa (Okla.) Council of Churches . . . past president of Federated Women's Clubs there, she is active member Pine Street Christian Church . . . born at Port Gibson, Miss., she was educated at Southern Christian Institute, Langston U. (A.B. degree), Stowe Teachers' College (another A.B.), and U. of Tulsa, where she was first Negro graduated, receiving M.A. degree with straight "A" record except for four "Bs" . . . grandfather, father, and an uncle are ministers while an aunt is a missionary; husband is a dentist . . . she taught school in Jackson, Miss., St. Louis, Mo., and Tulsa.

Mrs. Hairston

* * *

DONALD EUGENE RUSH, elder of First Christian Church, Harrison, Ark., is second-term president of Arkansas Christian Men's Fellowship . . . born at Cave Creek, Ark., 35 miles from highway, youngest of eight children, orphaned at 14 . . . attended one-room grade school, four miles from home; four high schools; Ark. Tech, Washington State College, U. of Ark. . . . married, father of two daughters, one son . . . high school principal two years, since then wild life technician, Federal Aid Division, Ark. Game and Fish Commission, excepting four years as U. S. Air Corps pilot and weather man . . . received Silver Beaver Award as Boy Scout Commissioner; 32° Mason, Demolay and Rainbow advisor, worthy patron of Eastern Star . . . hobbies: beekeeping, landscaping, woodworking, hunting, fishing, antiques and registered bird dogs.

Mr. Rush

* * *

L. A. CUNNINGHAM, 68, rural pastor, has four sons in the ministry: Herbert E., Wm. E., Harry H., and Laurie J. . . . L. A. and wife, Eliza, have two other sons and a daughter . . . now in 26th year of second half-time pastorate with the Antioch Church, Oconee, Ga.; L. A. served 10 other Georgia town and country churches as pastor, in addition to four in Florida, two in Mississippi, and Jackson, Tenn. . . . was West Tenn. evangelist for short time . . . honored with presidency of Mississippi and Georgia Conventions of Disciples, and vice-president, also, in Georgia, and Tennessee . . . born on farm near Jennings, Fla., where his mother was charter member of Burnham Christian Church . . . father was a Primitive Baptist minister . . . likes to fish and hunt.

Mr. Cunningham

—BELL RINGER

WORLD CALL

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VOLUME XXXV | FEBRUARY, 1953 | NUMBER 2

No Weakening of Principle, Please

REPORTS persist that determined efforts are under way to persuade the new President of the United States to send an ambassador to the Vatican. We can scarcely believe that General Eisenhower will want to start off his administration with a move so calculated to divide the American people. His predecessor, Mr. Truman, stirred up a furore which resulted in an unprecedented flood of protest wires and mail when more than a year ago he undertook to name General Clark as Vatican Ambassador.

It is well known that the spontaneous expressions of opinion which came to the administration and to Congress over the Clark appointment were overwhelmingly against any move for a political tie-up of any kind with the church which has its seat of world power in Rome. That was to be expected by those familiar with the deep-seated convictions of mine-run American citizens concerning the complete separation of the affairs of the state from the affairs of *any church whatsoever*.

We repeat that, despite insistent rumors that this action will be taken and despite the fact that many influences are at work to bring it to pass, we cannot believe it. Nevertheless, we are glad that the National Council of Churches in its recent biennial Assembly in Denver reaffirmed its opposition to any such move and that similar expressions of conviction are coming from church groups all over the country. We can hope also that individual citizens will give vigorous support to the effort to make it clear both to the administration and to Congress that we want no weakening of the historic constitutional principle of separation of church and state.

A Sensible Undertaking

GOOD sense has been shown by leaders of mission boards and other church groups in India in undertaking a project for the preparation and production of simple, inexpensive literature. One purpose is to offset the influence of the admittedly effective program of the Communists in this field. Of course, the aim is broader than that. Reports indicate that the literature of the Communist abounds in simple symbols, pictures and story forms. Christian writers engaged in developing the new program are being urged to write with the utmost simplicity and to develop stories, based on fact and experience, which are akin to fables and legends which the masses of the people read or listen to eagerly.

The famed literacy evangelist, Dr. Frank Laubach, constantly insists that programs such as he sponsors for teaching millions to read must be accompanied by a new approach to the developing of new and simple literature. That is just good sense.

Misery and the Land

ONE thing about which the new Egyptian government seems to be determined is the matter of land reform. When the Army rebellion overthrew the government of King Farouk and expelled that monarch, many assumed that the promise to break up the vast estates and make for wider land ownership was simply a bit of window dressing. But not so. Despite political hazards of the move, Naguib has gone ahead with his new land reform law. A *Worldover Press* release states:

"The attractive sisters and mother of former King Farouk have each made their choice of the 200 acres of land they are allowed to retain, out of the tens of thousands the Egyptian royal family once held. All of them picked acreage in the lush money-making royal estates at Inshass, a desert turned paradise, northeast of Cairo."

The release states that under the new law, no person is permitted to own more than 200 acres. Landowners possessing more than this maximum may, however, choose freely the 200 acres they wish to keep.

We make no case for this particular law of land reform but would point out that, whatever mistakes the new Egyptian regime may make, it is sound in recognizing land reform as a crying need of that country of abasing poverty and irresponsible wealth. In few sections of the world can one view human misery equal to that of millions of Moslems in Egypt and elsewhere in the Middle East. And that misery is linked up with the problem of land distribution. If Naguib can solve that problem he may be forgiven much else.

American Christians Confer and Speak Out

Correspondence from the Denver Assembly of the National Council of Churches

THE adventure of faith upon which 29 Christian churches with 33,000,000 members embarked in constituting the National Council of Churches in the U.S.A. reached a second milestone in Denver the week of December 7.

Nearly 2,000 Christians participated in the second general assembly of the new instrument of cooperative Christianity born in Cleveland, Ohio, in 1950. From the opening service in St. John's Cathedral to the installation of the new president, Methodist Bishop William C. Martin of Dallas, Texas, on Friday afternoon, the sessions were an inspiring demonstration of the growing solidarity of Protestant and Orthodox Christians in America.

Most of the time of the Assembly was given to consideration of the Council's program. There were also notable addresses and high periods of common worship. Among the speakers were: Senator Henry Cabot Lodge, Dr. Samuel McCrea Cavert, Bishop Otto Dibelius of Berlin, Dr. Elfan Rees, Dr. James H. Robinson (see page 9 in this issue), Mrs. James D. Wyker and the Council's retiring president, Bishop Henry Knox Sherrill.

High tribute was paid by the president and others to the leadership given the Council by its General Secretary, Dr. Samuel McCrea Cavert, and the Associate General Secretary, Dr. Roy G. Ross.

Letter to American Christians

The most striking demonstration of solidarity came in the unanimous adoption of a 3,000-word "Letter to the Christian People of America." This document called upon the American people and leaders of government to embark on a moral crusade for the preservation and extension of the rights and freedoms inherited from our forefathers. The "Letter" was drafted by a message committee headed by President John A. Mackay of Princeton Seminary and was revised to meet suggestions from the floor.

Other high points of the Assembly included:

—Exaltation of the Scriptures.
—Recognition of distinguished Christian leaders from other lands.
—Expression of confidence that another world war can be averted, provided the free nations will exert their maximum *moral and spiritual* strength.
—Renewed manifestation of solicitude for the welfare of millions of refugees and displaced persons.
—Affirmation of the need for inculcating the fundamentals of religion in the education and culture of American youth by *a program consistent with the principle of separation of church and state.*

The National Council's basically sound financial condition was emphasized in a report by Francis S. Harmon of New York, chairman of the budget committee. Mr. Harmon presented the treasurer's report for Charles E. Wilson, former president of General Electric, who could not attend.

In addition to the general sessions, the four divisions of the Council—Life and Work, Foreign Missions, Home Missions, and Christian Education—held pre-Assembly meetings concerned with specific interests. In the Life and Work meetings a dinner address especially well-received was given by Irwin Miller, Disciple layman of Columbus, Indiana.

In the presentation of the important work of the Foreign Division to the Assembly, Dr. E. K. Higdon presided and Samuel Maqbul-Masih spoke.

Need Free Expression of Ideas

The message—"A Letter to the Christian People of America"—voiced strong concern for freedom of thought, noting that "it is good for truth to have to struggle with error," and declaring that *"the conscientious expression of ideas must not be dealt with by a dungeon, a boycott or an Index, nor by arbitrary governmental action, character assassination or the application of unjust economic and social pressure."*

Other issues discussed were human rights and the United Nations. The delegates declared themselves "distressed at the persistent violation of human rights in many countries, our own included . . . we are deeply concerned by the restriction of religious liberty in Spain, and Colombia and lands under Communist domination, and by racial discrimination in the United States and South Africa."

The churches were reminded that there are still 11,000,000 Americans without religious affiliation, and 80,000,000 refugees who "need desperately our material, political and spiritual help."

The message urged that "it is not enough that the church should have missions; the whole church must itself become missionary."

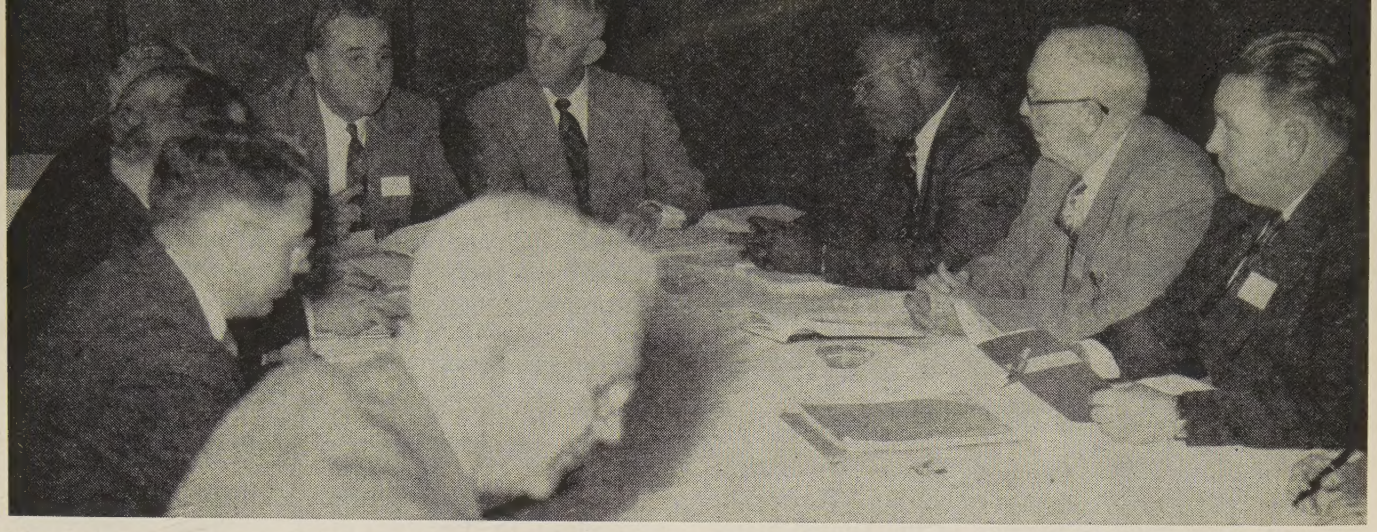
The churches should also seek greater Christian unity, the message added. "We pray that God will further unite us as we are obedient to him. Christians should cooperate to the limit of conscience" everywhere, doing "unitedly these things which need to be done."

The Assembly began with 29 member churches and closed its sessions with 30 members, the Greek Orthodox Church in America having been received into the Council fellowship.

At the closing session the new president, Bishop Martin, said:

"The fact that the representatives of these 30 communions have worked together with such a high degree of essential harmony deepens our conviction that however difficult the problems may be, we can bring this spirit of cooperation into our church life within all our own home communities."

"Above all," he added, "we remind ourselves . . . that no matter what difficulties may confront us, *we will stay together.*"



Theodore R. Leen, national director of evangelism for the Disciples of Christ, speaks to the committee on evangelism of the Home and State Missions Planning Council. Travis A. White, of Lubbock, Tex., shown at Dr. Leen's left, was named chairman of the committee at the Council's biennial meeting in St. Louis in December. Evangelism is the 1953-54 emphasis for Disciples.

Evangelism—Our "Main Business"

An Interview With Theodore R. Leen

THE World Council of Churches recently labeled evangelism as "the Christian's main business in life." It must be recognized that a majority of church activities are important—building edifices, recruiting the ministry and increasing stewardship, for example. Yet without evangelism—an effective program presenting the primary purpose of the church—the whole program of Christ and the church collapses for lack of foundation or support.

During 1953-54 the Disciples of Christ will observe a year of evangelistic emphasis throughout the entire brotherhood. As part of the Long Range Program, Disciples of Christ in the United States and Canada will make this the Year of Evangelism. While a very important part of the entire Long Range Program, evangelism will receive special emphasis during the coming missionary year. This observance will constitute part of an effort on the part of the Disciples of Christ to accomplish a net increase of approximately fifty per cent by 1960.

Has Primary Evangelistic Responsibility

Having primary responsibility for evangelism, Theodore R. Leen, associate secretary of the department of church development and evangelism in The United Christian Missionary Society, stated that it is hoped that the additional focus of attention on evangelism during the year of evangelistic emphasis will stimulate the entire brotherhood to accomplish more each year of the Long Range Program than could ever have been accomplished without the intense period of evangelistic emphasis. "Only by the concerted action of our great brotherhood, aware of the tremendous evangelistic opportunities before it, committed to the primary purpose of the church, can the evangelistic impact of which we are capable be accomplished," Dr. Leen stated recently. As he spoke he revealed his concern for evangelism and also his confidence in what Disciples can accomplish in this exceedingly important area in the life of the church.

Disciples Can Become Complacent

"It is very easy," says Dr. Leen, "for Disciples to become complacent." Recent tabulations show tremendous gains in church membership among Protestants, Roman Catholics and Jews during the last 100 years. In 1850 only about 16% of the population in the United States held church affiliation. Today, 58% of the population are church members. Between 1940 and 1950 the population increased 15% while the church membership of all faiths increased 34%. At the end of 1951 membership in all religious bodies combined was 2% higher than in 1950.

Figures Encouraging, But . . .

"These figures are encouraging," Dr. Leen says. "However, Disciples are not keeping up to the pace set by several other groups and are not realizing their evangelistic potential." He cites the 1.4% growth of the Disciples in 1950-51 compared to the 2% total increase effected by all religious bodies together. He further pointed out that many religious faiths increased individually more than the total figure would indicate.

"For a people who have been known for their evangelistic accomplishments, we are not realizing the percentage of increase we are capable of realizing from the standpoint of our heritage or from the standpoint of our present-day resources," he points out. "During the Crusade for a Christian World we reached the 1.66%

mark, but we have lost ground evangelistically since we diminished our nation-wide emphasis on evangelism. Under the impetus of the Crusade we responded more effectively," Dr. Leen stated. He emphasized the fact that the goal for the Long Range Program is not unrealistic. This goal is a yearly 10% increase in resident membership over the number of resident members reported in the Year Book of the previous year.

Long Way Yet to Go

Disciples have a long way to go before they exhaust all of the potential of their membership. Forty-eight per cent of the total population in the United States still remain outside of any religious body. Since only a small percentage of these people attend the services of worship of the churches of our land, it is obvious that the evangelistic program of the church today must make adequate provision for taking the message of Christ to people where they are. Dr. Leen pointed to the vital role that visitation evangelism is now playing in this regard and to the fact that a strong emphasis on this important factor has been taken into consideration in the preparation of materials for the observance of the year of evangelism and the remaining years of the Long Range Program.

Call Upon Committee

To produce plans that will adequately meet present needs, the Disciples have called upon the Committee on Evangelism of the Home and State Missions Planning Council, a representative group of lay church members, ministers and state and national staff personnel. In close relationship with this Committee, materials and procedures are made available by the department of church development and evangelism of The United Christian Missionary Society for use in the development of a program of evangelism in the local churches of the United States and Canada. Most extensively used by the churches of Disciples of Christ are the pre-Easter materials, the theme of which for Easter 1953 is "Christ Gives Power for Today." The pre-Easter packet contains a procedure manual, suggestions for a census, and other necessary supporting materials required for the development of a successful pre-Easter program in the local church. Samples of available resource materials are contained in each packet.

Use of Materials Varies

"Churches use the program procedures outlined in these materials without deviation when it is practicable," says Dr. Leen. "However, in situations where the entire program cannot be utilized the materials are adapted to the needs of the local situation."

Dr. Leen pointed to the values that are meaningful to the local church in a successful evangelistic program. "There is satisfaction," he said, "in the fulfillment of the imperative of Christ in relation to evangelism." He emphasized the significant satisfaction that one derives from being a co-laborer with the Eternal in building his kingdom, declaring that in this alone is a source of spiritual strength. Increased personal resources for the accomplishment of the program of the local church in its own locale and in its world-wide outreach, in terms of increased personal endowment and financial resources, were mentioned by the associate secretary as benefits accruing to the local church through successful evangelistic outreach.

Appreciates Role of Church School

When asked about the role of the church school in evangelism, Dr. Leen was quick to express appreciation for the important place that educational evangelism plays in the preparation of the boys and girls of our church schools for decision for Christ and the church. However, he pointed also to the other contributing factors that enter into the guidance of their lives toward decision. Among these are family influence, pastoral influence and the influence of their Christian friends. All have a part to play in making evangelism effective.

The convergence of so many influences within the range of a child's experience determines the direction of his life. There is no doubt, the associate secretary stated, that the teacher in the church school plays no minor role in the entire process of preparation for decision. Significant materials are well placed in the Bethany Graded Lessons which are instrumental in better preparing the child for the most important decision of his lifetime.

"All wholesome evangelistic influences," says Dr. Leen, "must be utilized fully in the local church."

Prospect File a Weak Spot

When asked at what place a program in a local church could break down easiest, Dr. Leen pointed to many areas in which the program had to be sustained; however, he indicated that the program of evangelism can fail as quickly at the point of "prospect file" or "responsibility list" development as anywhere. He added that any church that expected to do much evangelistically would find it necessary to develop and keep up to date a "prospect file" or responsibility list of those people the church was desirous of winning. "Failure in the accomplishment of this important part of the program can greatly minimize the effectiveness of the entire evangelistic effort," he asserted.

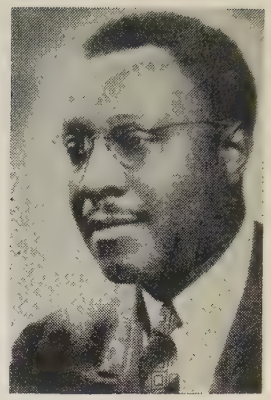
Cannot Minimize Importance

"We cannot minimize the importance of making the claims of Christ significant for men everywhere in our day and generation" said the associate secretary. He pointed to the tremendous urgency that the personal and social needs of men have caused to be considered gravely in our perilous times. With a sense of confidence in the ability of the Disciples of Christ to accomplish the task, he reminds us that in "cooperative unity there is abiding strength."

Christianity's Offensive in an Hour of Crisis

The Role of Christian Missions in Today's World

By JAMES H. ROBINSON



Dr. Robinson

EDITORIAL NOTE: This is a digest of an address at the Assembly of the National Council of Churches of Christ held in Denver, Colorado, December 9-12, 1952. Dr. Robinson, minister of the Church of the Master in New York City, recently visited Christians around the world as a representative of the Presbyterian, U.S.A. Board of Foreign Missions.

THIS world is in trouble. It has gone through many crises but never one of the intensity, the gravity, the dimensions and the duration of the present. Six major reasons lie at the basis of the crisis. They are *materialism, secularism,* the *moral vacuum, communism,* the *new nationalism* and *fear.*

Factors in Our Crisis

1. The first reason for the present crisis is man's emphasis on *material power and possession* as the answer to his need. Give him gadgets of comfort, sufficient food, security, a little ownership he can be proud of and he will be satisfied.

2. *Secularism,* the second factor, has arisen as a result of modern reliance upon the humanistic attempt to explain the dynamic forces of history and organize the world in man's own image.

Effects of Materialism

3. The *moral vacuum,* to which we refer, is partially the result of two devastating wars plus the corroding effects of materialism and secularism. Relaxation of moral standards is the rule of life. Widespread graft and political corruption are condoned. Easy virtues are lauded—get all you can at the expense of others as quickly as possible even if you have to gamble for it.

4. *Communism,* the fourth reason for the present crisis, rushes in to fill up that vacuum with a total view of man and its own interpretation of history. It is most enticing to the disillusioned, the secularist, the egoist who has substituted himself for God, and the disinherited, goaded by his total lack of basic necessities and the disproportionate emphasis the rich and the powerful have placed upon the acquisition of material possessions. Its dictum is that the sin is in the social and economic order. Its hope for salvation is: Change the order and you eradicate the sin. This is both a perversion and a contradiction of the basic fact of man's existence: the sin is in man.

Many of us who are diametrically opposed to the trends of communism make an equally serious mistake. We seem to believe that the sin is only in communism and its adherents. The sin is in all of us—we too are implicated and in varying degrees we too are responsible for the rise and spread of communism because of our lack of ability to know the will of God and to do it when we know it.

5. Communists have learned better than most of us how to exploit the *rise of modern nationalism.* They take advantage of our inability to recognize the healthiness of the newly expressed aspirations of depressed, disinherited, and exploited people and our unwillingness to give encouragement and constructive assistance without strings and they confuse the situation to the point where even we begin to believe that the modern nationalism of Africa, the Middle East and Asia is communist in inspiration and origin.

Yearning to Be Free

This is simply not the case. It is rather the yearning of men to be free of all exploitation from within and without, the desire for self-determination and self-help, the desire to work in the family of nations for peace, security and the abundant future.

When the democracies either overtly by silence or by acquiescence try to maintain colonialism they both intensify the crisis and assist the Communists.

6. The sixth factor in our present world crisis is *fear.* Paralyzing fear has steadily crept into our hearts and tortured our minds and distorted our thinking. Fear indicates a loss of faith in our philosophy, our institutions, ourselves. When we try to evolve solutions in our own power and put our trust in devices of containment and implements of war we demonstrate clearly a loss of faith in the power of God to assist us when we strive to do his will and build his kingdom. We must learn to trust in God and not in things, money, schemes and weapons.

Appraisal of Missions

What is the role of Christian missions in this hour? Missions have made mistakes—we grant that. They have never had the money to do the job they desired —we know that. They accepted all too easily the colonial pattern of exploitation without vigorous pro-

test because they felt they had no other course if they were to be able to work at all in many lands. They are religious institutions led by good but fallible men and have not always escaped error.

But despite all mistakes Christian missions have contributed far more to the force of good, the health, the education, the lifting of women, changing of attitudes, the wholesome nature of modern nationalism and the leadership of the Middle East, Africa and Egypt than mere numbers of converts to the Christian faith can indicate. Missions have always been Christianity's offensive.

No Motives of Exploitation

The faithful who marched to the banners of missions had no weapons but the Bible, no other hope than the redemption of men through the love of God, no ulterior motives of exploitation. There has been no more courageous group of men and women anywhere. They belong on the pages of history and not in the appendix.

Christian missions understand crisis in terms of the Chinese character for that word, which is the combination of two characters—one meaning *danger* and the other meaning *opportunity*. Missions have always meant the joy of the church in treating danger as a glorious and creative opportunity.

No Substitute for Commitment

Missions have always known and applied the principle of using personal, consecrated, humble, committed witness as the only sure method of converging ideas and truth. A State Department official told me the other day that we need government people to represent us in foreign countries who are as humble and as unselfishly committed to an ideal as the missionaries. Propaganda paraphernalia of radios, printed material, power politics, clever political schemes and a little begrudging economic aid are no substitutes for committed witnesses of love who pour out their lives for the brethren.

This is mission's answer: We are willing and able to suffer for Christ. If we can win converts—then well and good. If we can't, but can bring hope for the discouraged, the light of education for the ignorant, food for the hungry, healing for the sick, clothing for the naked, and self-respect for the oppressed—then still well and good!

Might and Security

Happy, healthy, enlightened men, women and children with a purpose to their lives are the only security for the peace and prosperity of the world. Military might, weapons however frightening, do not bring security. It is significant that the two nations which have the greatest military power act as though they have the least security.

No Fear of New Nationalism

Missions have no fear of the new nationalism in many parts of the Middle East, Africa and Asia. They can be glad that their work in some measure helps the masses of people to begin to stand on their own feet and come as equals to the council of nations.

The ground at the foot of the cross is level—all men are equal there.

Can Claim Credit

We can be glad that we can claim some small share in Nigeria and the Gold Coast in Africa, Lebanon in the Middle East, and India in the Far East which have so recently thrown off the yoke of bondage and are giving an excellent account of themselves for peace, leadership, justice, and are making encouraging progress in the face of most harrassing problems and almost insurmountable difficulties. Many a non-Christian in Pakistan, Lebanon, India, Japan and elsewhere told me this without any solicitation or suggestion on my part during my trip around the world for the Presbyterian Board of Foreign Missions.

We live in a fearful time in a fearful country where trust is put in material wealth, money and weapons. The restless turning of a radar screen is the symbol of our lack of faith and trust. Against this background missions move out to the offensive saying, "Be not afraid for I am with you even unto the end of the world."

Not Much Time

There are some things the church and missions must do and do quickly. There isn't much time.

We need a whole, committed, supporting witness of the whole church back of the missionary program. It would be right to put more emphasis on missions and less on our building programs on the local scene.

More Negro Missionaries

We must have a better cooperative and coordinated effort geared to a total program. The purely Negro denominations must begin some witness in areas of the world where there are non-Negro people. We must make haste to recruit more able, alert, consecrated Negro missionaries.

We need more missionaries in the technical services to serve God's children in the crucial areas of food, health, labor and youth leadership.

Where the term missionary is offensive we must be willing to change it to fraternal workers, the term we use in Europe.

Leadership in the Fields

We are under obligation to place as much emphasis if not more upon creating an indigenous leadership in the various fields as we are in sending missionaries from this country. We should make it clear that we will support the projects and churches just the same and continue to send missionaries as our friends shall determine together with us as equals.

Finally, the time has come for all of us—older and younger churches alike—to evolve a missionary program which sends missionaries from the younger churches to all parts of the earth including our country.

—RNS Photo

How Godless Our Public Schools?

By BARTON HUNTER*

FAR be it from me to *defend* our public school system. Any institution which has served so well, so long, needs no whitewashing from me. On the other hand, far be it from me to *condemn* our public school system. It has its shortcomings and they should be frankly faced, but they hardly call for the hysterical and scurrilous denunciations we have been hearing recently from several pressure groups in our society.

Take one of these criticisms for a moment; let's look at it honestly. "Our public schools are godless," we are told. Is this true? Without going into the motives of the groups which foster this stereotype, let us simply examine it.

Two Kinds of Godlessness

All of us recognize two sorts of godlessness. There is, first, the explicit type which is characterized by blasphemy, militant atheism, and slighting, sarcastic references to the articles of someone else's religious faith. Second, there is the implicit type, far more prevelant in our world and much more dangerous, which is characterized by hate, intolerance, snobbishness, dishonesty, immorality, indifference to the welfare of other human beings, cynicism and materialistic standards of value.

Having in mind this twofold meaning of the term, let us now ask ourselves, "Are our public schools godless?" Are they *explicitly* godless? Are our teachers, principals and school administrators explicitly godless? These are the people we have in mind when we speak of the schools. Are they guilty of blasphemy, militant atheism and slighting, sarcastic references to someone else's religious faith?

Answer Comes from Experience

You will have to answer this for yourself, of course, out of your own experience. But out of my own experience, and I now have three boys in school, I can say that such a question is just plain ridiculous! There are exceptions, I am sure, but the average public school teacher would stand head and shoulders in this matter above the average lawyer, department store executive, bricklayer, Rotarian, labor union executive or American Legion member—the *average,* mind you.

But what about the deeper question? Are our public schools in their curriculum, personnel and general program *implicitly* godless? Are they characterized by hate, intolerance, snobbishness, immorality, indifference to the welfare of other human beings, cynicism and materialistic standards of value? One dares not be glib at this point. There are criticisms to be made of our public schools. There are also real achievements to be recognized.

Comparison Best Judgment

The fairest way to judge them is to compare them with the general population of our nation in respect to the questions under consideration. What about the teachings of our schools in the matter of brotherhood and tolerance? Chalk up one for the schools here,

(*Continued on page* 14)

*Mr. Hunter is director of social education in the department of social welfare of The United Christian Missionary Society.

Commission On Brotherhood Finance— How Will It Affect Disciples of Christ?

A NEW procedure for dividing funds among fifty-three cooperating agencies of Disciples of Christ will be inaugurated July 1 through the Commission on Brotherhood Finance. This new Commission will assist Unified Promotion, which as a "community chest" of the Disciples has been receiving local offerings and channeling them back to member agencies since 1935.

At first Unified Promotion made distribution on the basis of fixed percentages. Then from July 1, 1950 through the current missionary year the distribution was based on percentages as applied to the 1949-50 level of giving, *plus* a yearly allocation of the "overages" by the Commission. The original percentages were determined by the contributions to the agencies in a five-year period before the establishing of Unified Promotion and thus reflected the interest of the churches at that time.

Needs to Be Central Factor

Beginning with the fiscal year of 1953-54, *needs* will become the central consideration in the distribution of funds. The rigidity of a percentage division will be replaced by a more flexible and efficient program of budgets. Directing that operation is the fifteen-member Commission on Brotherhood Finance, a new but vital adjunct to Disciple organization.

The Commission was authorized by the International Convention in 1950, after a request had been made by Unified Promotion. Several factors prompted this move. With increased giving anticipated after the Crusade, it was agreed that a group to handle the gains would be necessary. Offerings as of 1949-50 would be distributed according to the old percentage plan, but fresh and judicious consideration would be given to the money in "overages" coming into the treasury.

Glenn B. Lacy serves the Commission on Brotherhood Finance as its research director. His job is to give full time to the assembling of basic information needed for the Commission's work. He visits Unified Promotion agencies and confers with them on budgets and programs which will be submitted.

A second factor behind the 1950 action was the outmoded mechanics of the percentage system. It was based upon the giving experience of a specific five-year period. It was not applicable to changing situations. Some agencies were in the process of expanding and needed more funds; others found emergencies arising. Also it was virtually impossible to find funds for new types of work for which there might be need.

System of Division Not Adequate

Despite the growth of Disciple giving through Unified Promotion, the system of division was not considered adequate. So it was that the agency leaders developed the proposal for a system of budgets, under which the offerings of the brotherhood would be distributed on the basis of needs with a consideration also of expected income and other influencing factors.

How will the Commission on Brotherhood Finance operate?

The Commission has no control over the operation of the agencies with which it works.

The membership of the Commission consists of five ministers, five laymen and five laywomen. These persons have been nominated by the agencies by unanimous agreement. They retain no affiliation with any agency. Each Commission member, by the nature of his responsibility, must be free of all ties to member agencies.

Commissioners Represent Areas

The members of the Commission are representative of various geographical areas of the nation and serve for terms of five years. They may not succeed themselves in office. After the members have been nominated by the agencies of Unified Promotion, they are approved in an election by the International Convention.

Warner Muir, pastor of the University Church in Des Moines, Iowa, is chairman of the Commission. Other ministers in the group are Gerald Berneking, Colorado Springs, Colorado; Carrel W. Flewelling, Decatur, Illinois; Wayne Greene, Beatrice, Nebraska, and A. H. Wilson, Beckley, West Virginia.

Laymen on the Commission include A. E. Kemmer, Lafayette, Indiana; George Kuykendall, Lubbock, Texas; True D. Morse, St. Louis, Missouri; W. G. Sanders, Louisville, Kentucky, and David Nelson Sutton, West Point, Virginia.

(Editorial Note: Many readers will have noted that Mr. Morse, named in the group above, has been designated by President Dwight D. Eisenhower as Under Secretary of Agriculture. Mr. Morse has been president of Doane Agricultural Service since 1943.)

Women on the Commission include Mrs. Cecil Davis, Daytona Beach, Florida; Mrs. David L. Kratz, Fresno, California; Mrs. Earl Lewellyn, Kansas City, Kansas; Mrs. Russell C. Putnam, Cleveland, Ohio, and Mrs. Forrest L. Richeson, Minneapolis, Minnesota.

The Commission has an office in Indianapolis, Indiana, and employs a full-time director of research, Glenn B. Lacy. Mr. Lacy's job is to assemble the records which the Commission will use when it meets to approve budgets. Into his office pour the figures that tell the story of agency operation—expenditures, receipts, proposals, projects and needs.

Each Agency Submits Information

Each agency submits information that will be compiled as an outline of needs, showing the over-all picture of its operation. Then it also submits a "budget of askings," a more detailed outline of requests. Both the outline of needs and the proposed budget will be weighed with the others, and a decision will be reached as to which needs can be met during the missionary year. The Commission has the task of coordinating each requested budget with the expected giving of Churches of Disciples of Christ and with requests of other agencies. This becomes the basis of distribution of all undesignated funds received through unified promotion and its cooperating agencies.

A session of the Commission will be held March 2-5. At this meeting the Commissioners will approve the *agency budgets* they will recommend to the Disciples and will set up a *total budget of asking* to be brought before the International Convention at its session in Portland, Oregon, next summer. The Commission on Brotherhood Finance has no power to expedite its recommendations. The brotherhood will adopt or alter the proposed budget through the International Convention.

The report of the Commission on Brotherhood Finance will come to the Convention Assembly through the Commission on Budgets and Promotional Relationships after being studied by the Assembly's Committee on Recommendations.

The Commission serves the member agencies of Unified Promotion but is not controlled by them. Neither does the Commission have authority over any administrative phase of an agency's operation.

Purpose to Aid Growth

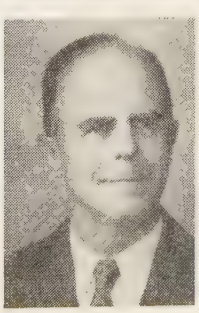
It is a purpose of the Commission to help the agencies grow and to help them meet their needs more readily. Its task is to link the brotherhood with the agencies, seeking always to preserve the interests of both but considering the welfare of all. Through the Commission, Disciples of Christ hope to bring about growth in the total program operated through Unified Promotion. This will come, largely, through a growth in Disciple giving and a more equitable distribution of funds.

The Commission on Brotherhood Finance will prove its worth as it begins to be felt in the life of the Disciples.

Row 1: (left to right) Gerald Berneking, W. G. Sanders, Warner Muir (chairman).

Row 2: (left to right) Carrel W. Flewelling, Wayne Greene, Mrs. Earl Lewellyn, George Kuykendall, Mrs. David L. Kratz, True D. Morse.

Row 3: (left to right) Mrs. Cecil Davis, David N. Sutton, A. E. Kemmer, Mrs. Forrest L. Richeson, A. H. Wilson, Mrs. Russell C. Putnam.



How Godless Our Public Schools?

(*Continued from page* 11)

certainly. They are far beyond the average of our population in their teachings in this area; and, in practice, they are twenty years ahead of most of our churches.

What about the matter of snobbishness based upon economic distinctions in our population? Yes, there is snobbishness in the high school fraternities and sororities and in the grade school "spreads," but even so, you will have to give our blue-jeaned, T-shirted boys and our sweater-and-skirt clad girls credit for much less "class consciousness" than their elders. And the difference lies, I think, in their school life patterns.

What of dishonesty? It is present in our schools, certainly. We know that children cheat and lie and sometimes steal. Are they worse than the general population? I do not know. Reading the daily papers causes me to doubt it.

What About Immorality?

What of immorality in the narrower sense, of intemperance, gambling, sexual irregularities, profanity and similar matters? Such things obviously are difficult to gauge. I invite you to follow suit with me, however, and compare the public schools you have known with the parochial schools you have known. Parochial school advocates have long been among the chief critics of the public schools, but I feel certain that they would be not a little embarrassed in trying to demonstrate any superiority on the part of parochial school students in such matters as this.

Certain it is, also, that while breaches of the moral code may occur among public school youngsters, they are seldom condoned or encouraged by precept or example in public school situations set up by the school authorities themselves.

What About Welfare of Others?

Finally, what of the teachings of our public schools as regards the responsibility for the welfare of others (certainly a central item of the Jewish-Christian tradition), and in reference to materialistic standards of value. Here again it seems to me that if we are honest we would have to say that the average school does a better job than the average home in inculcating concern for others' needs (witness the Red Feather program, for example, carried on through the schools), and in combatting the growing tide of interest in the amassing of material goods that is one of the most dangerous features of our civilization.

Our public schools are not perfect, but they are far from being godless. They are, in fact, head and shoulders above most of the groups and individuals who criticize them, and well above the general level of our population. Let us, then, not be led into careless generalizations about our schools. Nor let us grow suspicious of them because of baseless attacks by irresponsible critics.

ONE of the moving addresses heard in the General Assembly of the National Council of Churches in Denver in December was delivered by Bishop Otto Dibelius, head of the Lutheran church in Eastern Germany, and head also of the EKID, the united Protestant forces in Germany. Bishop Dibelius lives in West Berlin, but his office is in East Berlin and his official responsibilities cover church affairs in the Eastern zone.

"Except for textiles from the United States," said the bishop, "most of my pastors would be clothed in little more than rags. The problem of shoes is most acute. All intellectuals—teachers, lawyers, doctors, and the like, who can do so are leaving Eastern Germany, except for the pastors who stay with their flocks."

In the midst of all this hostility, said the bishop, a generation is growing up that knows what the Christian faith costs. "The issue will not be settled by military strength, nor by political or economic strength, but by spiritual forces. Communism will be conquered only by the Christian faith. God has made Eastern Germany a battlefield in this struggle. Nobody can relieve us of this responsibility; nobody can fight this battle for us. We must win or lose it. You can help our poor ministers to live while they fight this battle."

A LETTER from Elisabeth Urbig of *Hilfswerk,* the social service agency of the German Protestant churches (EKID), to Mrs. Ruth Estes Milner, national director of church and community service of The United Christian Missionary Society, says that refugees are streaming into West Berlin from the Eastern zone at the rate of 1,000 per month and that 2,500 of them are living in refugee camps and bunkers, sleeping on straw and covered with a single blanket.

Miss Urbig also says that in 1952 the first children of German mothers and French or American Negro fathers have left their nurseries and have entered school. School authorities have done their best to prepare the parents of other children for these unusual playmates and have, on the whole, done a good job of it, but in some instances the poor kiddies were given the feeling that they do not belong.

ELFAN REES of the World Council staff told the Denver meeting of the National Council that as the material indices in postwar Europe moved upward the spiritual temperature fell. In the first days after the end of World War II the churches of Europe took the lead in holding the social structure together and enjoyed immense prestige. But with the economic and political recovery this position of leadership is being lost. The present problem is not to regain prewar position but to serve the world as it is—with all its hopelessness, its refugees and its homeless.

"The real struggle," said Mr. Rees, "is in the minds of men. It is not a question of taking sides—the church *is* one side. It is weakest and most despicable when it seeks to defend its temporal power. It is strongest when it is poor, persecuted and driven underground." We need a Christian "lendlease" to help European churches in this hour of their struggle.

—Photo by Horner

This church at Coquilhatville in the Congo is used also as a school.

First Impressions—Congo

By SPENCER P. AUSTIN*

A MONTH in Africa with most of it spent in the Belgian Congo leaves certain indelible impressions. This is particularly true if one itinerates through the back country with a missionary driving a truck without brakes, or travels the tributaries of the Congo in a mission launch without bearings on the propeller shaft, or meets with the elders of isolated villages and hears the plaintive pleas for added missionaries who have been long overdue.

After becoming accustomed to the strangeness of the environment, and as I mentally sought to put myself in the place of my missionary colleagues, certain impressions began to beat in upon my consciousness.

Receives Impression of Loneliness

First, there was the impression of loneliness—desperate loneliness as a driver finds his truck in need of repair with the nearest garage more than one hundred miles away over the single-track, dirt highway through jungle and swamp—despairing loneliness as a missionary family expecting a child suddenly finds the mother-to-be desperately ill and no adequate treatment to be had in all of Congo—the gnawing loneliness of isolation in those stations where mail comes only by river boat once in twenty-eight days. And I sensed, too, the frustrating loneliness of inadequate communication as missionaries pointed out strategic opportunities for Christ in Congo which go unmet because the church at home has not been made to understand.

Often, I felt, this loneliness has the effect of erosion on the nervous system which frequently causes emotional reactions disproportionate to particular incidents. Only a sturdy companionship with Christ and the sense of achievement with him helps to keep a semblance of emotional balance.

There was also the impression of need. In every mission station I saw needs that were both humiliating and encouraging—humiliating when they were simply the result of poor stewardship, encouraging when they reflected the obvious growth of the church.

I began to realize that somehow the church at home has never adequately realized that despite the halos ascribed to some of our missionaries, and the aura of glory about the task in general, real, live missionaries are human. They need food like the rest of us, houses to live in, tools to work with, an adequate operating budget, and educational facilities for their children.

Although the needs seemed at first to include everything imaginable, I began to see that they could be roughly classified as follows: operating budget, missionary housing, church and chapel building, hospitals and equipment, and school buildings. I saw these needs in various combined forms in every station.

Crowded Conditions Noted

At Coquilhatville I saw three missionary families living in a residence that served also as a field office for the mission.

I saw Goldie Alumbaugh, missionary at Lotumbe, setting up housekeeping on her return to the field from furlough. She was in one of the original buildings on the station—termite-eaten to the point where most of the floor was unsafe to stand on. The front porch had fallen through and the front doors were barred shut lest the unwary would step out on the porch and suffer injury. The flooring in the rest of the house was little better except for numerous substantial patches which had been prepared for her arrival.

More Housing Needed at All Stations

Housing in one form or another was needed in practically every station I visited. This pressure for added housing is occasioned on the one hand by the gradual growth of the number of missionaries on the field, and on the other by the natural deterioration of the older buildings in an equatorial climate.

The need for church and school buildings is really an embarrassment occasioned by our successes in both fields. At Bolenge a new church has been needed for years, but it has never progressed beyond the plan stage because the pressure of other buildings has repeatedly delayed it.

*Mr. Austin, executive secretary of the department of resources of The United Christian Missionary Society, visited the Belgian Congo on his return last fall from the meeting of the World Convention in Melbourne, Australia.

At Coquilhatville, the capital city of the territory in which Disciples work, our tiny church is neither adequate for our needs nor representative of the place we hold in Congo. The Roman Catholic church has a cathedral for the white people and a huge sanctuary for the Africans, both buildings witnessing to the power of that communion in Congo. I would not recommend that we try to compete with them in buildings, but I felt with tremendous force that there are few places in the world where we could invest a sizeable sum of money in a church building that would have equal witness as in Coquilhatville.

Need for Buildings Dramatized

The need for school buildings was dramatized for me when I visited our school, held in the church building in Coquilhatville. The pupils were meeting in the little open-air, tabernacle-type building. There were four classes, separated only by the aisle in the center of the church and by a few empty benches between the classes in front and those at the rear of the building. This was only one of the shifts which were making use of the building.

The need was further underscored at Bolenge when the Belgian inspector remarked that one of our buildings was "scarcely fit for cattle." If we were to double the number of schools throughout Congo and give them supervision with an adequate staff and budget, we would not be able to take advantage of all the immediate opportunities which confront us.

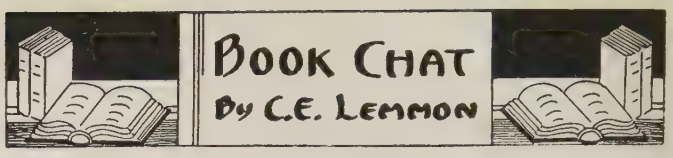
My most satisfying impression was that of the achievement of missions. My visit began in the jungle territory of Ikela. It was the time of the semi-annual ingathering. I was accompanied by our missionary-evangelist, Ned Roberts and pastor 'Ntange Timothy of Mondombe. We visited the villages of Ikela, Yolongola and Yalokosa.

Inquirers Brought to Centers

To each of these centers the pastor-teachers of the surrounding villages brought their *bakimi* (inquirers) for examination, public confession and baptism. Many of these *bakimi* had been in pastors' classes from six months to a year. All of them were ready publicly to dedicate their lives to Jesus Christ as Lord. During a five-day itineration I was privileged to help in the baptism of 936 new converts.

Throughout this thrilling evangelistic experience I was conscious that we were only reaping part of the harvest resulting from the patient sowing and cultivation of the past fifty years. It seemed almost incredible to me that in half a century the achievements could be so numerous—a written language where none had been before, a church membership of more than 75,000, an African leadership that is growing in depth, ability and consecration, and a new quality of life that goes beyond the actual church membership.

I left Congo resolved to do everything within my power to help our churches enter into a more equitable partnership with our missionaries and the nationals in this significant frontier of the church.



TEXANS have reason for being distressed about Edna Ferber's latest novel *Giant,* for it is a satire on certain expansiveness of Texas life. Like all satires it is not quite fair in that it holds up phases of the society it depicts and leaves out more favorable factors. It is a satire on Texas bigness—Texas millionaires with their boastful wealth in cotton, cattle, and especially in oil, with their whole fleets of fine cars and four-engine air planes. While *Giant* finds its locale in Texas it is a book for all America. We are too much wedded to bigness, big business, big labor, big government. We have big corporations, big fortunes, big cities, big universities and big churches. William James declared for the "small molecular influences" and Justice Brandeis deplored all bigness as dangerous. Edna Ferber uses the medium of the novel to emphasize the same danger. It is a tremendous story, a little overloaded in its thesis and with the characters none too clear, else it might have been a better book.

FREDERICK LEWIS ALLEN, editor of *Harper's Magazine,* has written a long essay on the changes in American life during the half century, 1900-1950, which he calls *The Big Change.* The book centers upon the economic and social forces which have played upon our lives. On the whole it is a favorable story of economic improvement for the average American. Certainly "distributive justice" has won many victories, despite wars and depressions, and changing politics. There was much of frivolity, and prejudice, and wickedness even, in this half century of American life but there was great advance in the lot of the average man. Our social system and political institutions have proven remarkably adaptive and on the whole beneficent. For persons whose memory spans the half century the reading of this book will be a nostalgic experience and for the younger generation a wholesome view of the immediate past.

LYNN HAROLD HOUGH goes on his serene way, oblivious of the repercussions of neo-orthodoxy and other theological expressions, adding book to book in explanation and emphasis to the classic humanistic tradition. It requires some faith to sing a solo during a riot and that is what Hough is doing. His latest work called *Great Humanists* is composed of a series of lectures on five humanists—Cicero, Aristotle, Erasmus, Paul Elmer More, and Irving Babbitt. Dr. Hough is a fluent speaker and writer. It is fascinating reading; and when the times become more tranquil, if they do, men will turn to him for his exposition of the humanistic ideal.

C. S. LEWIS is a British scholar who broadcast arguments for the Christian religion over the British radio. These broadcasts were gathered together into small volumes which had a wide reading both in Britain and America. They were remarkable for their succinctness and clarity and for the novelty of the illustrations. Three of these small volumes have been revised and republished in a single volume, *Mere Christianity.* These essays deal with Christian beliefs, ethics,

(*Continued on page* 38)

—RNS Photo

Church relief agencies throughout the country are pushing drives to raise funds or clothing for Korean Christian relief. Here, a youngster and his mother deposit clothing.

Why Aid Korean Christians?

By EUGENE CARSON BLAKE*

FEW American Christians realize the extent to which any really successful result of the United Nations effort in Korea is dependent upon the Christian churches of that unhappy and devastated land.

Of the thirty million inhabitants of Korea, nearly one million are Christians. The vast majority of these Christians are Protestant and their churches are in close relationship with the American, Canadian and Australian churches which founded them, churches which cooperate in the World Council, the International Missionary Council and, in America, in Church World Service.

Christians Are Leaders

Because of their vital Christianity, Christians of Korea are providing for more than their numerical share of leadership in the Republic of Korea even in politics, but more especially in education, reconstruction and relief. This is what we should expect, for it is still truth that makes men free.

The devastation and dislocations of war have gravely reduced the resources of churches that were in no sense wealthy before the war began. Unless American Christians give money and goods through church channels (such as the Week of Compassion of the Disciples of Christ, February 15-22) to their fellow Christians in Korea in generous quantities, we will desert our fellow Christians in their own need and also condemn them to an unchristian inability to respond to the human need that is all about them.

If we give them material help, they have the spirit and the ability to share it generously with others outside the Christian fellowship in the places where need is greatest.

How Great Is Need?

How great is the need? When I was in Korea last winter, I saw boys and girls clothed in single cotton garments, barefooted in freezing weather. I heard of refugees whose U.N. food rations actually arrived only five days out of thirty in one month. (This is not written as a criticism of the U.N. Civil Assistance Command. When I was there last year, too much of that progress was on paper, but it was a good program on paper and in some degree in reality.) A church relief program should not be thought of as taking the place of the U.N. program, since church resources at best cannot match the needs created by war. Government alone can do that job.

Would Have Been More Suffering

But if it hadn't been for the money made available through American churches during the past two winters, there would have been a great deal more suffering and many Christian groups themselves would have been liquidated due to the grim struggle for physical existence.

(*Continued on page* 20)

*Dr. Blake is Stated Clerk of the Presbyterian Church in the U.S.A.

This hut serves as a waiting room at the Mondombe Hospital.

Mud Hut Medicine

Disciple Medical Missionaries Work Under Trying Conditions

By DR. JOHN E. ROSS*

I FIRST saw him being led with a stick down the gangplank from the river boat. He was blind but carried himself well, erect and proud, for he was a Congo king. Later he came to our door with a gift of a chicken and two ducks. His only request was, "Make me see." I turned him away. I was unprepared in technique and equipment. I gave him a promise that . . . "when I come back from furlough, I shall help you, for then I shall have the wisdom and the tools." Even blind eyes can speak, and I saw tears well up as a fountain of disappointment. He will come back and he must not know disappointment again.

Heartaches Are Many

Heartaches in the Congo are many. The ravages of disease are common, and mission hospitals have been a haven for the sick in Africa. Through the years our doctors and nurses have worked with a minimum of qualified personnel and equipment. But even under such difficulties and primitive conditions, they have made vast inroads in their struggle against superstition and disease.

*Dr. Ross is a Disciples of Christ medical missionary stationed at Lotumbe in the Belgian Congo.

Miss Buena Stober and Miss Goldie Alumbaugh have made remarkable progress in Lomina and Nkone, the leprosaria at Mondombe and Lotumbe. Miss Georgia Bateman has developed her Bolenge maternity hospital until she averages the delivery of a new baby every day. Miss Margaret Shaw has carried on a lonely battle at Ifumo for several months, trying to help scores of persons who crowd her single two-room clinic. Her equipment is appallingly poor and insufficient.

Help Arrives at Monieka

Mrs. A. C. Cuppy carried the burden of work at Monieka until Dr. Keene Watson could arrive and assume a share of the responsibilities there. Drs. Howard and Marjorie Horner, Dr. Donald Baker, Dr. Watson, and the author are either starting construction of buildings or nearing completion. At Wema, Monicka, and Lotumbe construction is progressing on new maternity buildings, and at Mondombe work is continuing on a new ward.

Recently a new leprosarium was opened at Wema, under the direction of the Horners. Two hundred lepers are being treated now; six hundred applied for admission on the opening day.

This modernistic edifice is part of the medical project at the Kimpese station in the Belgian Congo. Shown here is the exterior of the surgical ward. At Kimpese five missionary societies are cooperating to train Africans in rudimentary medicine, for missionaries are few.

This boy, recovering from leprosy under the care of Christian missionaries, poses self-consciously in front of a typical mud hut. In structures like this, understaffed crews of devoted missionaries and helpers work to restore sound minds and bodies.

Still, everything is so inadequate. Dr. Watson recently wrote:

"I don't know that I can add anything to your views on medical work out here—except that so far I've found it extremely difficult with such limited facilities as far as both examination and treatment are concerned."

And truly we are dreadfully limited.

One afternoon as we were making the rounds of the wards, I looked about to record once again in my mind something of our dilemma. Most of our patients are housed in mud huts with leaf roofs and dirt floors. The rooms are about six by eight feet. The beds are made of tree branches or strips of bamboo laid across upright, forked limbs stuck in the ground. Usually the sick native brings his own mat to cover the bed, or perhaps he elects to sleep on the dirt floor. A small, open fire is in the center, and it supplies a little warmth and defense against mosquitoes.

In rooms like these we usually have two patients and their relatives who care for them. In these rooms we care for acutely ill medical and surgical cases and we marvel that they recover so well.

We ducked down to enter a room. One patient here was recovering from a hernia operation; the other had just undergone abdominal surgery. In the next room we found a child critically burned. We feared he might lose his right eye at that time, but he has recovered. In the next room was a woman who had had a thyroidectomy, and another who was recovering from an elephantiasis operation. The next room housed a very ill pneumonia patient. With few exceptions

Three patients stand in front of the old mud dispensary at the Nkone leper colony at Lotumbe in the Belgian Congo. This work among lepers is part of the responsibilities given to Dr. John E. Ross and other mud hut practitioners. Leprosy long has been a terror among the peoples of the Congo, but now Christian medical missionaries—through the concern of their churches—have brought hope to replace the fear and ignorance.

Nsaka Joseph, chief of nurses, stands in front of the surgery building at the Disciples of Christ mission at Lotumbe in the Belgian Congo. Dr. Ross cites this native as one of the most valuable men in the mission. Unless the stations are able to get more trained medical missionaries, the role of African assistants will grow increasingly important. Without them now, doctors would find themselves hopelessly burdened with work.

these patients are housed in dirt buildings. Here we can help them, but oh, how we long for something more adequate!

The medical picture in Africa is changing, for there are more and larger hospitals now than in earlier years. Still in most instances mission hospitals continue to serve the remote or isolated spots. For instance, Lotumbe may be reached only by boat, while Mondombe rests near the very source waters of the Tshuapa.

However, the future of medical work in Africa is brightening. The cooperative endeavor of five missionary societies in the medical school at Kimpese is a sign that Protestant missions in the Congo are aware of the future and are preparing the Africans to assume more responsibility for the healing of their own people.

Much Needed at Kimpese

Much is still to be desired at Kimpese; more trained personnel are needed desperately. In fact there is no need so compelling in our mission as that of more personnel. Surely in all our churches in America there are many who still can answer the pleas which fall on our ears every day.

The leprosarium at Lotumbe actually needs one well-trained missionary who can devote full time to it. Two hundred and fifty persons sick with leprosy need more than a "how do you do" in order to give them relief and hope.

Social and economic problems are abundant. Adequate medication and feeding are essential to recovery. Half-destroyed feet and hands, blind eyes, and hopeless hearts are not helped by one missionary who spends meager moments once or twice a week in the colony. One needs hours daily with these people to help them find ways to help themselves. Thus helpless and crippled hands lift in quiet appeal for those who can and will help.

Conditions Can Be Altered

Personnel, with adequate buildings, equipment and supplies, can completely alter the African medical picture in a few years. Our mission medical personnel envision the day when each hospital will have an evangelist, at least one doctor, a nurse, and a laboratory technician. We are, first of all, a mission for the building of God's kingdom among men and women of Africa through Christ. But also we have come to help God heal bodies as well as souls, so our task is multiple.

What shall we say to the people of Africa? Shall we show our belief in Christ in action? If so, the answer rests in the hands of Christians in America—both in lives to serve and substance to use.

Why Aid Korean Christians?

(*Continued from page* 17)

Christian churches of Korea have the resources of faith and leadership to do a wonderful job of building morale and taking care of widows, orphans and refugees in ways that the official government programs at their best cannot match. The advantage of having the actual distribution of relief in the hands of trustworthy Koreans greatly multiplies the value of the goods and money sent.

Possibilities have been opened up within this last year to increase greatly the flow of relief goods into Korea. Until recently, due to the bottleneck of port facilities, it was impossible for our churches to get import permits. What we did was therefore limited to buying in the open markets in Korea itself at greatly inflated prices. The military situation having been stabilized over a twelve months' period, the port bottleneck is now opened up and every dollar given will produce its full value in clothes or shelter in Korea.

Had Interesting Interview

When I was in Pusan a year ago, I had a most interesting interview with a Brigadier General (a U.S. Presbyterian) who was then in command of the whole supply department of the army in Korea. I cannot quote him exactly; but in response to questions, he said in almost these words, "When our armies were at the Yalu River a year ago and the Chinese Communists began their attack, an event occurred of which few Americans apparently realized the significance. Hundreds of thousands of North Koreans (who had had the experience of living under the Communist regime) packed up what little belongings they could carry and streamed southward before the advance of the Chinese armies. This spontaneous mass migration southward is the greatest vote of confidence ever given by an Asiatic people to the United Nations, to the United States, yes, even to the Christian church."

Refugees in Greatest Need

It is these refugees who are in the greatest need in Korea today. Uprooted from their homes, crowded into inadequate shelter, unable as yet to support themselves despite the army jobs available to some who happen to be in fortunate places, this vast number of refugees who freely chose to run the risks and deprivations of freedom are at once a great hope for the future of Asia and a great danger to freedom.

Uprooted peoples who are not sufficiently helped soon become a cancerous group to any free society. We must help them not only through governmental assistance, but through our fellow Korean Christians who find in them a potential resource to build the free Korea for which young men from all over the free world are dying.

Through the WEEK OF COMPASSION, February 15-22, Disciples of Christ have part in cooperative programs of interchurch aid and service to refugees such as that described above. See also pages 24, 25 and 28.

Reading Aloud in the Family

Mrs. Hamilton

By MRS. CLARENCE H. HAMILTON*

MOM, can I go over to the Hartson's after supper? Mrs. Hartson is reading a new book to the kids. Bob's told me the first part. Gee! It's a swell story, Mom, about Lewis and Clarke going to the Far West. Bob said his mother wouldn't care if I came over."

"But I thought you wanted to see Hopalong Cassidy tonight."

"O that! This is *real* stuff, Mother. It actually happened, and Mrs. Hartson is a swell reader."

I couldn't believe my ears. I thought radio and television had taken away from the younger generation all interest in storytelling or reading. But here was a boy actually choosing to hear a good story read aloud. The boy's mother told me that Mrs. Hartson not only competed successfully with TV as far as her own children were concerned, but had often, as now, drawn other children away from the screen to listen to stories.

Do Parents Give Up Easily?

It set me to wondering if perhaps parents for the most part give up too easily. Maybe some—few, I hope—are glad to have an excuse for not reading or playing games with the children.

We had no TV to compete with when our children were young so I can't speak from personal experience of that struggle. But I think if parents could only imagine what fun it is to read with their children, they would struggle with more enthusiasm. Somehow reading aloud to a group makes the story come more alive than when you read it to yourself. You're right there with the characters, sharing their experiences. The group interest enhances the drama and emotional impact.

Time Indoors Is Increased

The long winter evenings give us more time indoors with our children and provide an excellent opportunity to experiment along these lines. I would suggest reading a book instead of short stories. There are so many fascinating books available, books of travel and exploration, of adventure, of history. Many are being written these days in language most six-year-olds can understand, and are thrilling enough to keep a fifteen-year-old interested.

This year is the time to get acquainted with Africa. Just the name *Africa* calls forth interested response, and you have only to look in the public library, or happily, in the church library, to see what a wealth of fascinating tales there are about that still little-known country.

I recall how our children enjoyed "Mary Slessor of Calabar," and the "Life of Livingstone" many years ago. Now there are many better-told narratives to read, and some good moving pictures to stimulate interest in reading.

Perhaps a word of caution is in order. Family reading should be primarily for enjoyment, not education. Children are inclined to resist obvious education.

But of course they will be educated if the books are well chosen. A child's world is still new to him and he welcomes all adventure into this world of nature, animals and peoples. He will identify himself with first one, then another of the characters of the books. He will be an African boy, an Indian girl, an explorer of the Far North, a doctor in Burma, Africa or in Labrador. He will live many lives bravely, daringly, unselfishly, lovingly, and all these will become part of the growing spirit of the child. He will eventually come to realize that he is related to a whole world of people who are different from him in many ways, but essentially like him in wanting to do what is right, and to be understood, encouraged and appreciated.

Bible Is Year's Big News

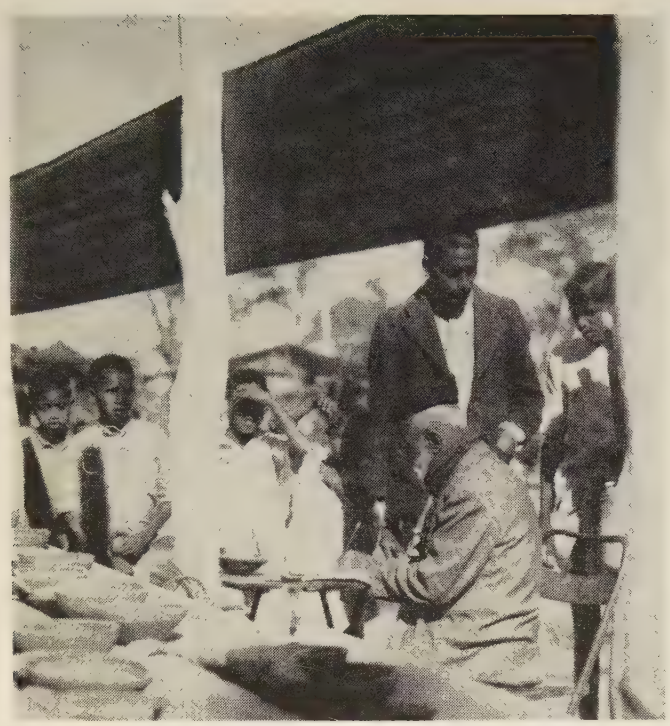
The Bible is big news this year. It would be a pity if in our family reading we failed to take advantage of the nation-wide interest in the new edition.

Along with the new Revised Standard Version are all the fascinating stories of old manuscripts and archeological discoveries which read like detective stories.

The Synoptic Gospels and Acts of the Apostles may well be read directly from the text of the new version. However, I still think the Old Testament is given better in a retold story form. We used a very old *Story of the Bible* by Foster, who certainly knew how to tell a story. Our children always begged for one more chapter when we thought it was time to stop.

If reading together in the family circle becomes a habit, a tradition, it will have even more value. It will strengthen all the other bonds of family affection and family unity. These happy, shared experiences are like strong strands woven and twisted together to make the secure life line which young people need to grasp when they venture out toward independence of thought and action in a confused and wicked world.

*Mrs. Hamilton is a former missionary to China and author of several books and pamphlets on family life. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowship groups. The series will continue through 1953.



At the Pendra Road Fair in India each year the farmers bring in their grain to be weighed and placed among the displays.

Pendra Road— How a Fair Serves A New Purpose

By HERMAN REYNOLDS*

THE Agricultural Fair held annually at Pendra Road, India, under the sponsorship of Disciples of Christ missionaries stationed there, means more to the surrounding people than the name alone indicates. For at the Fair there is an opportunity to combat the ills of poverty, debt, disease and lethargy which block Christ's way in India.

Primarily the Fair is a teaching program through which the people from near-by villages may learn about health, child care, agriculture, Christianity and Christian home life.

On the first morning we have a baby show in which the winners are the healthiest babies and the mothers the most careful in observing health rules. They are given prizes and public recognition.

Then in the afternoon the sports begin. The school children, as well as adults, take part. All kinds of races and other competitive games are part of the program.

One of the most inspiring sights is to see the village people coming in small groups from all directions with produce or handwork to enter in the competition. There is always a happy, expectant look on their faces, for indeed it is a happy time for them.

The Fair looks like a real market place, for, in addition to the entries and booths, there are dozens of small shops with their wares for sale on gunny sacking or cloth spread on the ground, and there is even a market Ferris wheel for those who wish to ride.

Before the second day is over the entries of grain, vegetables, animals, fowls, handwork of adults and students are all brought in. The school entries are judged and prizes given also. Where possible, prizes

*Mr. Reynolds is a missionary to India with The United Christian Missionary Society.

Part of the work of Disciples of Christ missionaries at the Pendra Road Fair is the development of Christian ideals among the Indian people. In this picture are shown booths which are designed to acquaint the people with the ideals of the Christian home and with temperance. The teaching has tremendous effect upon the Indian people, even though many persons who attend the Pendra Road Fair are not Christians. Disciples of Christ missionaries credit the Fair as being a help to them in their efforts among the people. Booths of an educational variety are included among those which have other purposes. The Indians find all the exhibits interesting. They return to their homes with a better understanding of the faith that the missionaries teach.

of fruit trees are given to the winners. The manual arts entries usually show some very good and ingenious articles.

In the afternoon, speeches are broadcast to the crowds by government officials from the Agricultural Department, representatives of the Allahabad Agricultural Institute, and others. This Institute is doing extension work among our farmers at Pendra Road, helping them with their problems. During the two or three days of the Fair, the full attendance is generally eight to ten thousand or more, but only a small minority of those attending are Christian. So this influence is tremendous.

Cooperative Bank Meets at Fair

The government-controlled Cooperative Bank has its yearly meetings at the Fair, and its leaders also take part in the teaching program over the public address system.

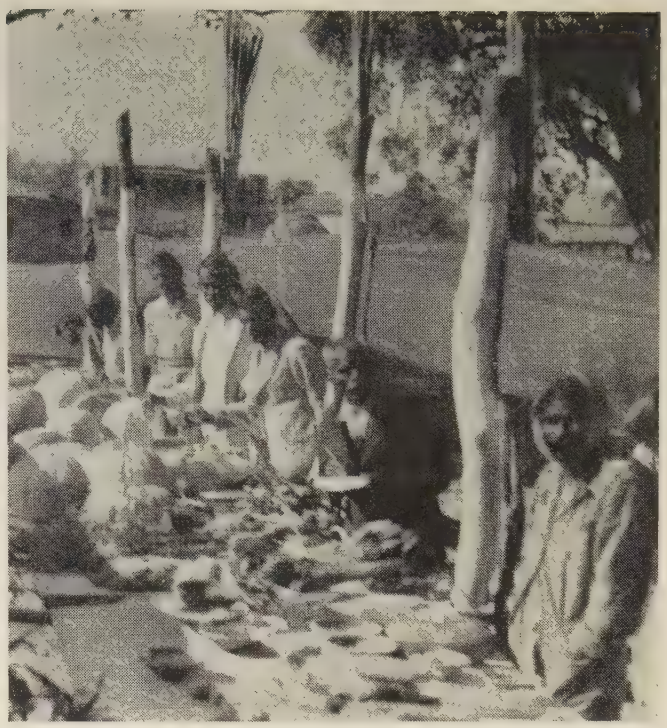
There is a general medical booth, and a T. B. booth where the doctors and nurses teach and illustrate health measures.

We also have a Christian home booth in which the women of the community illustrate what a Christian home should be like.

Christian Book Shop Popular

The Christian book shop is one of the most popular booths. Many books and pictures are sold. Hanging from a rope are large pictures of the life of Christ, and a Bible woman or evangelist is always ready to take groups or individuals before these pictures to tell the story of Jesus.

The Fair is always held just before Christmas, so we have the scene of the birth of Jesus pictured. A Bible woman tells the story of the first Christmas to those who wish to hear.

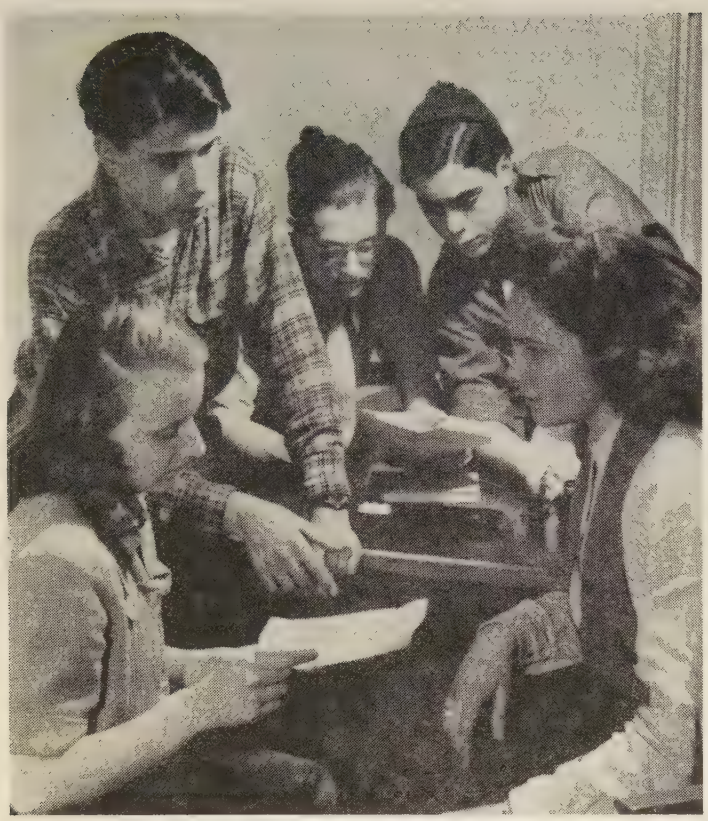


Great interest is taken in the various contests which are held at the Pendra Road Fair to determine the best vegetable growers. In this picture showing one section of the displays, Indian people examine entries while one man, possibly a judge, takes note of one that may receive commendation.

At night our musicians have a program of singing and telling the gospel story. On one of the nights there is a Christian drama or lantern slides and 16 mm. movies of rural and religious interest for the crowds.

Christianity is regarded highly in this area because of the Fair. With the aid of our public address system we have been able to make a wonderful contribution to the teaching and uplift of the people of the area, as well as to present Jesus more effectively, by word, witness and example.

Babies and their mothers have their moment of glory at the Disciples of Christ Pendra Road Fair. Awards are given to promote better child-rearing methods among the people. Here are shown the most healthy babies with their mothers at the Fair.



These German young people are members of club groups in the YW Neighborhood House in Berlin. A council meeting is in progress.

Church couples volunteer to serve during a "Coffee Hour" in the interdenominational center for servicemen in Denver, Colorado

"Inasm

THE circumstances of the peoples of the world call upon American Christians to share with their neighbors in the name and spirit of Christ. Disciples of Christ will have an opportunity to give of their abundance during the Week of Compassion, February 15-22. The theme is "Time to Share" and the goal is $500,000.

The Week of Compassion funds will be used for the program of relief and reconstruction in Europe, the Near East and Asia, as it is administered by the World Council of Churches and the Central Department of Church World Service of the National Council of Churches.

Week of Compassion

February 15-22

A Dutch girl tries on a dress she has received through the C.W.S. distribution center located at The Hague, Netherlands.

Maintained by church funds and supervised by a skilled crafts man, German patients in this TB sanitorium learn a new trade

Refugee tent-camps offer little protection from the weather and no sanitary facilities. Here is a photo of one in Jordan.

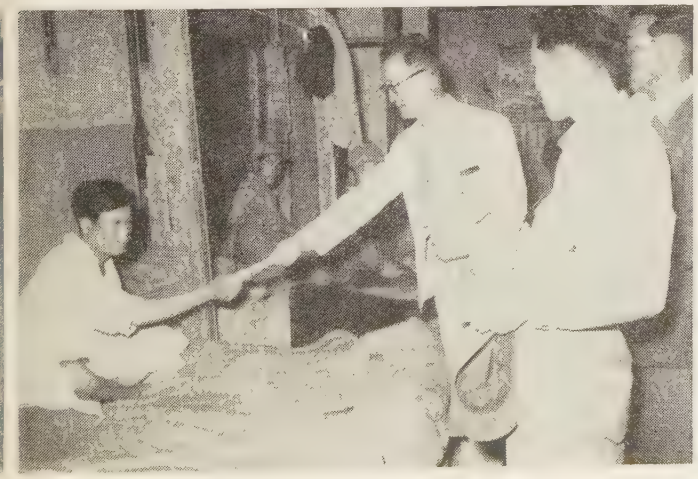
ch . . ."

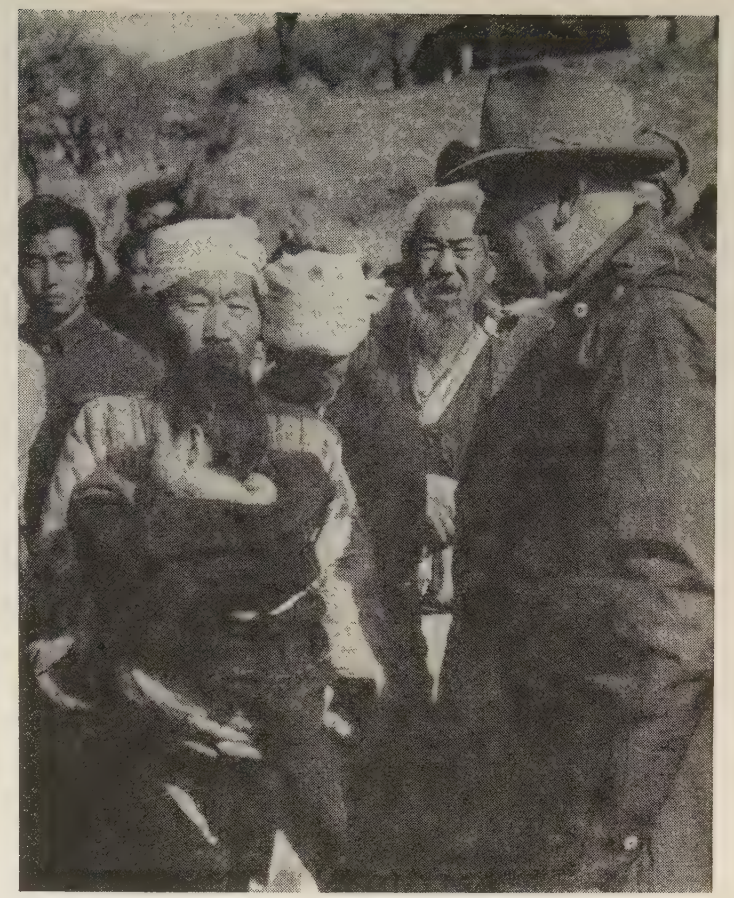
The Week of Compassion offering also gives Disciples of Christ an opportunity to render a spiritual ministry to chaplains, military personnel, and churches in military camp and industrial defense communities.

The Week of Compassion enables Disciples of Christ to have a real part in the vital world-wide fellowship which is constantly being enlarged and strengthened by means of such ecumenical agencies as the World Student Christian Federation, Japan International Christian University, American Bible Society, Ecumenical Scholarship Exchange and others.

The time to share is now!

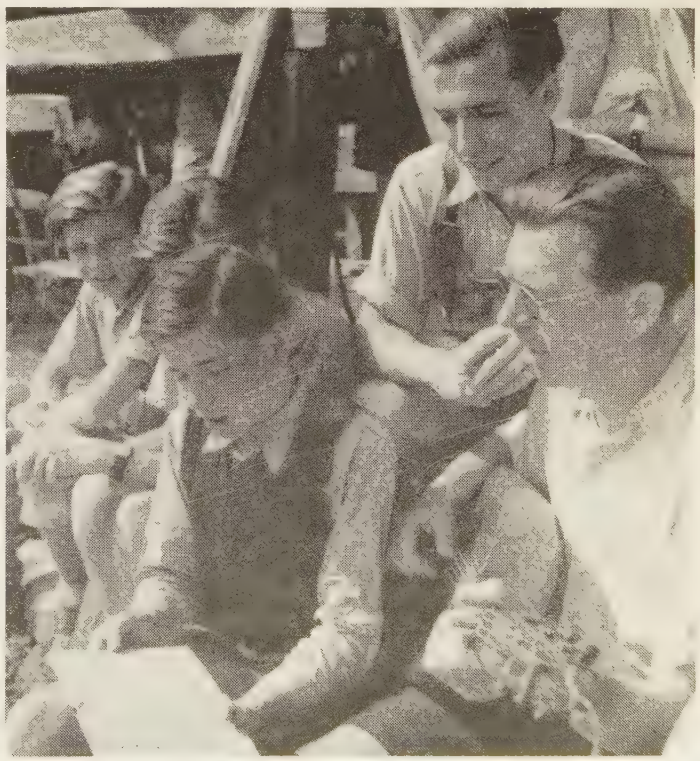
Another gospel is distributed in Korea through the assistance of the American Bible Society, a non-profit church agency.





Representatives of the Church World Service work among refugees in Korea. Here is a typical worker discussing pressing problems.

Gifts from American church people make possible youth camps in all parts of Europe. This scene was taken at a German retreat.



India Mission Celebrates Seventieth Birthday

By HARRY C. SAUM*

FROM December 1-4, 1952, the Disciples of Christ India Mission celebrated its seventieth anniversary. During seventy years 203 missionaries have been sent to India, and these persons have been enriched spiritually and have achieved true greatness through Christlike service. As Christ's witnesses, they produced today's India Mission and Indian church with the assistance of Indian nationals. A trio of missionary societies recruited the personnel and gave support to the institutions that were set up and maintained. (Foreign Christian Missionary Society, Christian Woman's Board of Missions, and their successor, The United Christian Missionary Society.)

IN seventy years there have been sixty-one Disciple families sent to India. Forty-nine couples went there, and twelve others were married there. Of the recruits, one hundred and forty-two were women and sixty-one were men. One hundred and sixty children were born to missionary couples in India, and twenty-two of them died there. Thirty-six of the families are still together, but twenty-five have been broken by death. No families have been broken by divorce. Of the five families who have observed golden wedding anniversaries, there are nine of the persons living. Only one has died.

One hundred and twenty-three of the India missionaries are living; eighty are deceased, including three pioneers who died in India. Of the forty-seven recruits of the *second decade,* 1892-1902, eighteen are living. Two are in the nineties, fourteen are in their eighties, and two are nearing ninety. Pioneer Mary Graybiel, the last one, died in 1935 at the California Christian Home, in San Gabriel, nearing ninety years of age.

Disciple missionaries to India have come from twenty-eight states and nine other countries. Ohio, Indiana, Missouri, Iowa and Illinois have sent the most recruits. Including children born to missionaries, twenty recruits have been India-born, six Canadian, five English, three Australian, and others from Denmark, Germany and Tibet.

THE India missionaries earned some two hundred and fifty degrees from accredited colleges and universities. Their major degrees are: A.B.—143; M.A.—17; R.N.—19; M.D.—32, and Ph.D.—3.

The British-India government awarded to seven missionaries the much-prized silver and gold medal, Kaisar-i-Hind, "for distinguished public service."

While twenty women did not hold college degrees, five of them served very acceptably from three to four decades. With them there was no "freshman mortality!"

A partial picture of service tenure can be given in four categories: seventy recruits served from one to eight years; twenty served from nine to fourteen years; sixty served from fifteen to twenty-nine years; and forty-five served from thirty to forty-three years. Five of the latter exceeded the forty years. From the first group is excluded eight more recent recruits. Several deaths, family illnesses, marriages and fifteen resignations partially account for the large number in the first group.

Apparently missionaries are bothered by cupid, too! Some of the Disciple missionaries married on the field and the weddings were sometimes gains and sometimes losses. Five missionaries married five of our Disciple missionary women. Five other men and one woman married non-missionaries. These six "additions" became qualified for the missionary personnel, and most of them lived to give years of service. Twelve of the twenty-three who were married in India are living.

INCLUDING Miss Hazel I. Wait, who sailed recently, and those on furlough, fifty missionaries are on the mission roster. Included are eight second-generation recruits whose parents were or are now missionaries. Five others of this class served a time and then resigned. It may be noted that these thirteen workers have served a total of 107 years—58 years were served by the two oldest.

A missionary's grandmother had prayed that her children might offer to go as missionaries. In God's providence her son and daughter, and later her grandson, chose that high calling.

When the Disciples of Christ began the India Mission in 1882, they started to write a new page in missionary history. In December, 1952, that very mature Mission celebrated seven wonder-filled decades of God's bounteous blessing and help. One could write a moving history of the achievements of seventy eventful years. Together we must exclaim, "See what God hath wrought!"

Mr. and Mrs. H. C. Saum

*Dr. Saum is a retired Disciples of Christ missionary to India. He and his wife, Mildred, served from 1900 to 1940. They now reside in Benton Harbor, Michigan.

Christians at the Pendra Road Mission bring their gifts to a thanksgiving service.

Deathless Dream

I dreamed a dream long years ago
That led me over the sea.
Both time and tide are running low,
But the dream's still part of me.

It is fettered deep on India's scroll.
Do you know the reason why?
I planted the dream in a baby's soul.
So I know it cannot die.

—Dr. Geo. E. Miller
Waynesboro, Tennessee

Fifty Children for Lunch

By WILLIAM T. PEARCY*

JUST before noon one day the early part of October, 1952, Leonard Brown, pastor of the East Annie Street Church in Fort Worth, Texas, called for me at state secretary Patrick Henry's office to discuss the situation at his church where, in 1951, the Board of Church Extension had made a loan. It is the only Disciple Negro church in Tarrant County. Mr. Brown also wanted to show me what had been done with our money. The payments were somewhat in arrears. I wanted to check the situation first hand.

Some things about the church I knew from correspondence and from conferences with Rolland H. Sheafor, one of the Church Extension staff members who visited the church when the loan was made. I did not know, however, that University Christian Church in Fort Worth, in order to make room for its new building, had generously voted to give its old parsonage to the East Annie Street Church.

First the parsonage had to be torn down. Then members of East Annie Street Church and their friends, sixty-five strong, under the able leadership of L. F. Sledge who was then their minister, swarmed over the property. They cleaned up the brick and moved them, along with doors, windows and other salvageable material, to the rear of the building at the corner of East Annie and Virginia Streets. There the old parsonage was rebuilt into a two-story educational unit adjoining the original East Annie Street structure. The front door of the parsonage became the front door of the new building.

"Does the door still squeak?" asked Mr. Walker when he saw it in place on the East Annie Street building. When the front door of the parsonage, it always had. But the squeak had disappeared.

In order to do all of this, help came not only from The United Christian Missionary Society and the Board of Church Extension, but also from the Texas Christian Missionary Society and the Joint Board of the churches of Tarrant County. The work was completed and the building dedicated. But this was only the first chapter in this story of cooperation.

NOW our East Annie Street members are up and coming. They not only needed this building for their own educational program, but they were anxious to begin a Day Nursery for the children of Negro mothers who had to work. There was no other institution of its kind in the county. And so the nursery was started under trained supervision.

Even though the facilities were inadequate, the work grew because there was a real need for such a service in the community. However, where responsibility such as this is assumed, a license from the State Department of Texas is required, as well as approval by the City Fire and Health Department.

A thorough inspection revealed that a half dozen things had to be done to warrant the issuance of the necessary license. To do them would cost at least $3,500. And they had to be done or the nursery would be required to close its doors. Much outside help had already been secured, and there was a reluctance to ask for more. The congregation itself had to maintain its regular work and, in addition, pay its loan. What was to be done?

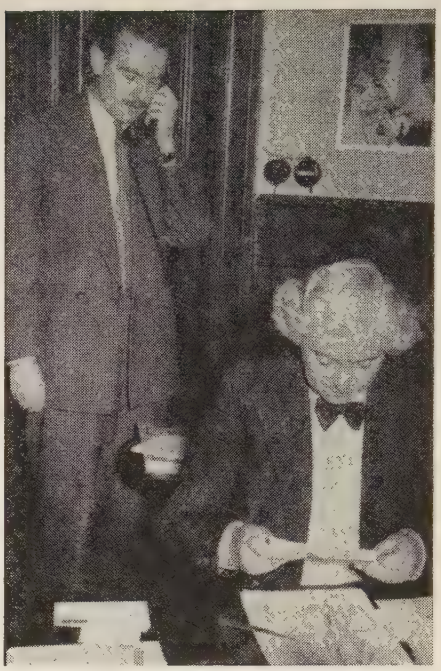
AND now comes Chapter Two. The women of our white churches in Tarrant County came to the rescue. A governing board was organized for the nursery. Mrs. George P. Fowler of University Church was elected president, and Mrs. H. H. Brous of First Church, vice-president. Mrs. Jacob Rolla and Charles H. Hatcher, both of

(*Continued on page* 40)

*Mr. Pearcy is executive secretary of the Board of Church Extension, Indianapolis, Indiana.

Thanks to many friends, these little ones receive care and enjoy constructive play while their mothers are at their work.

The day begins with a visit to Martinshaus, a church home for 67 refugee boys.



Miss Pye checks her desk at the WCC office before starting to Schleswig-Holstein. She notes those she will visit and the matters which she must solve that day.

Miss Pye Visits Refugees in Germany

Pastor E. Kloppe, Another World Council Staff Member in the Service to Refugees, Accompanied Her and Took Pictures

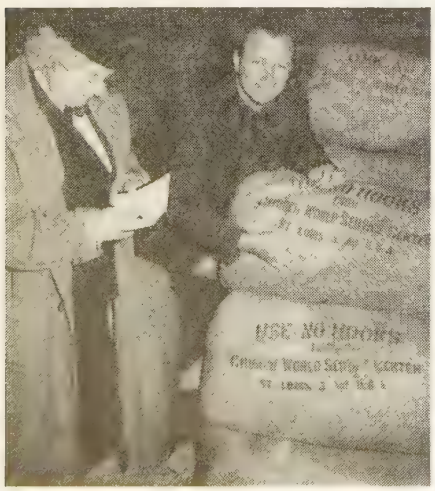
THROUGH the Week of Compassion Disciples cooperate in several world enterprises. Part of the funds go to assist the World Council of Churches and its Department of Interchurch Aid. Here photographs show WCC work in Schleswig-Holstein, the most crowded of all German provinces, where every second person is a refugee. State and church work together in relief, but the burden on both is too great.

Through the work of the German Evangelical Church, refugees are being moved to less crowded areas of the nation. In the meantime, WCC relief and rehabilitation work continues.

In this picture-story WORLD CALL follows Miss Dorothy Pye, WCC area representative, as she visits agencies and families in the Schleswig-Holstein area.

At Martinshaus are located boys of many backgrounds. Some are orphans, most come from the East Zone, and all wonder where they will go next. This picture shows a class at the school in which three homeless boys are being given instruction because Christian concern has given them a chance for a new life.

Miss Pye and Pastor E. Kloppe, Evangelical and Reformed WCC staff member, visit a warehouse to inspect clothing from Church World Service Center in the U.S.A.



Alexander Blum, a refugee at the DP camp, is 76 years old but is still active in this camp of 462 persons. He sings in the choir and does work when he is needed. His age and employment status kept him from receiving a set of false teeth from the government but WCC provided the teeth. Here he returns with a bicycle load of wood.

Women and WORLD HIGHWAYS

Prayer in a World Mosaic

By MIRIAM LIBBY EVANS*

ONE of the great ecumenical days of the Christian year, World Day of Prayer, will be observed on February 20 this year in 114 countries and in 18,000 communities in the United States. From daybreak in the Fiji Islands until evening when the last service is held in Savoonga, St. Lawrence Island, Alaska, praying Christians will be united in a common service of worship. The service came from Christian women and missionaries of Africa this year. The theme is "Walk as Children of Light" (Ephesians 5:8).

Services in Braille

The publishing of the service in Braille last year is an illustration of the way in which World Day of Prayer has grown from year to year like the proverbial mustard seed. Two years ago a postal card was received at the headquarters of United Church Women, asking if the World Day of Prayer service was available in Braille. The request was taken to the John Milton Society for the Blind. In 1952 six thousand copies of the service were printed and circulated in the United States. This year it will be sent to other lands. So the request of a young minister for a service for an elderly blind woman in his church started a project for the blind which will circle the globe.

Heart warming and moving are the reports of the observances which come to the World Day of Prayer Committee each year. From Kumamoto, Japan, last year came the following:

"It is in the spirit of unity in Christ Jesus that the women of Kumamoto come together each year to start the chain of prayers that grows link by link until it circles the whole world. This year it seemed to be an unusually precious link. Perhaps it was the presence of the Koreans in the audience that brought the suffering in Korea nearer to the hearts of the Japanese women.

"And then a missionary to the Koreans stood up and told us how God is using all this suffering in Korea for the advancement of his kingdom. One million Christians, shuttled into the southern tip of Korea, are being challenged to Christianize another nine million of their fellow countrymen crowded into this same narrow space. The widows of the four hundred pastors killed at the beginning of the war are starting schools for children and adults, and individual Christians are doing sacrificial relief work on their own, like the woman who gathered the discarded babies of fleeing refugees until she had one hundred babies whom she is rearing with aid from America, from Japan, and other nations."

A report from Kerminshaw, from a group of Armenian women who have kept World Day of Prayer for twenty-nine years, stated that they sent their offering to Korean refugees this year. This, from a land which has its own refugee problem, illustrates the sense of oneness which unites all who observe World Day of Prayer.

The Day in Africa

African women walked miles to attend services at mission stations. One report from Jadotville, Belgian Congo, told of a group walking eight miles to a service who were stopped by a storm on the way and went into a house and held their service there. The rain was so heavy at the church which they were unable to reach that the service was delayed until the voices of the leaders could be heard above the storm.

The following are excerpts from South African reports:

"Our little church was packed to its fullest capacity by members of the D.R.C., Anglican, and Methodist churches, and the Jewish community. We all went home feeling that we had experienced the Great Love of God." (Marquard) "Some women traveled sixty miles to attend the meeting . . . we were conscious of the presence of God and rejoiced that we could worship in spirit with the mothers of the world." (Bethanic) "At the African meeting there was such a spirit of unity and interest that they decided to meet the following day for prayer only, which they did." (Adelaide) "It was wonderful to see so many women all united in prayer, no matter what their language or church membership. They came in groups singing as they approached the church." (Germiston, Bantu)

A children's service was held in Lodja, Belgian Congo: "More than 200 students, ranging from tiny tots in the primer to older students in the sixth grade, had gathered in the church. From the singing of the first hymn, the spirit of reverence and seriousness reigned throughout the hour as these boys and girls of Central Africa knelt at the feet of Jesus in supplication for all men everywhere.

"It was no small brotherhood which the group itself represented. In the service, eight languages were used—five African and three European. But their horizons were not limited to their own continent. A class of students, in memory of all French-speaking people and the Belgian Congo government officials, rose and sang a song in French, which was followed by prayer. A recorded hymn from a Methodist choir in Brazil helped the group to blend their hearts and voices with Christians in that vast country.

"A tinted photograph of a charming Chinese girl represented the millions in China, while one of Africa's charming daughters prayed for the Christian 'Chief' of this people. Two missionaries sang a duet in English, remembering the people of our home country and other English-speaking countries. This was followed by a missionary's prayer for the whole world. Lastly the students repeated together in their own tongue the 'Shepherd Psalm,' and a teacher prayed for his own Atetela people.

"Then each child walked quietly down to the front carrying his or her gift of manioc leaves, sweet potatoes, or other gifts, and placed them on the altar."

A Variety of Services

In the American Church in Paris five hundred women took part in the service, singing the hymns in German, French and English in unison. In Berlin, Germany, there were five services in the western zone and two in the eastern sector.

In the United States eight hundred migrant workers in Florida took part in services held before they went to work. In Iowa a group of ministers served breakfast to eighty men before they went to their work, and led them in a prayer service.

Two years ago in Portsmouth, Virginia, as the noon whistles of the shipyards blew, all traffic stopped in the main intersection of the city and a prayer for world peace and understanding was broadcast from the chancel of the Episcopal Cathedral.

In 1952 an all-day prayer vigil was attended by over a thousand people in a special meditation room in the United Nations building. This was sponsored by the Laymen's Movement for a Christian World, with the cooperation of United Church Women, the Y.W.C.A. and the Conference of Christians and Jews.

A 24-hour prayer vigil was kept at The United Christian Missionary Society of the Disciples of Christ in Indianapolis. Similar vigils were held in churches and homes across the country. Indianapolis was also outstanding in the variety of observances held. In addition to services for women, children, and business people, they were also held in hospitals, old peoples' homes, a reformatory, and the jail.

A Call to Prayer in 1949 beautifully described the world mosaic of the prayer observance:

"In a thousand different tongues our prayers will rise and from a thousand differing temples, but the Lord of Life hears all. His spirit hovers above those who pray under the shade of his trees; it warms the hearts of those who worship in cold, barren rooms; it moves up and down the aisles of high cathedrals; and the Presence will be real in thatch-roofed chapels and bring a glow to mud-walled huts. God will precede his worshippers into hospitals and factories and radio stations. Some will pray for bread and some for clothing. All will pray for peace and a deeper communion with God."

*Mrs. Evans is director of Christian World Missions, Department of United Church Women, National Council of Churches of Christ in the U.S.A.

Drake University
Des Moines, Iowa

DRAKE University gave its sixty-third annual presentation of Handel's "Messiah" on December 14 at two performances in KRNT Theatre. The Drake choir, under the direction of Ralph Woodward, was augmented to 400 members by singers from Des Moines and the surrounding area for the program.

President Henry G. Harmon proclaimed December 5, 1952, as "Des Moines Day" at Drake University in recognition of the 71 years of partnership between the city and the University. A campus-wide open house featured tours, demonstrations, exhibits, a parade by the Air Force ROTC cadets and the marching band, and other special events. The programs were broadcast by Station KRNT from the Student Union building.

Drake students and faculty take part in music programs at 55 Des Moines churches. They serve as choir members and directors, soloists and organists.

Thirty students from Belgium, France, Germany, Italy, Trieste and Austria are attending Drake under a program of the Mutual Security Agency. They work in Des Moines industries during the day and attend classes in the late afternoon and evening.

A mobile Red Cross unit was set up on the campus one day. Students and faculty donated 250 pints of blood.

"Faith Fights for Its Life" was the theme for Religious Emphasis Week this year. Dr. Warner Muir, pastor of University Christian Church, Jacob Weiss of Dowling high, and Rabbi Stanley Dreyfus, Terre Haute, Ind., were the leaders.

Riley H. Pittman, associate professor of religion, is serving as secretary-consultant to the Mayor's Commission on Human Rights. It sponsored an institute this fall on "How can I do something to bring about the democratic treatment of all our citizens?" The Commission is studying fair employment practices in Des Moines.

About 350 nurses are taking class and laboratory work at Drake in a program coordinated with their training at three Des Moines hospitals.

Texas Christian University
Fort Worth, Texas

In connection with the annual meeting of the Texas Academy of Science, attended by some 800 scientists, T.C.U.'s new two-million-dollar science building was dedicated. Dr. William G. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies, spoke of "The Role of Science in a Christian University."

In connection with the dedication program, President M. E. Sadler read citations honoring three distinguished science professors: Dr. Newton Gaines, professor of physics; Frank W. Hogan, professor of chemistry; and William M. Winton, professor of biology and geology.

Dr. Willis G. Hewatt, professor of biology at T.C.U., is president of the Texas Academy of Science.

Texas Christian has awarded 460 scholarships to high school and junior college students this year. Dr. Thomas F. Richardson, dean of students, reports that there are 80 valedictorians and salutatorians from accredited high schools in the freshman class.

The third annual study program in connection with a European tour has been announced for next summer with two units, one under the direction of President and Mrs. Sadler, and the other under the direction of Dr. A. T. DeGroot, dean of the Graduate School, and Mrs. DeGroot.

Eureka College
Eureka, Illinois

Five members were elected to the board of trustees: For a 6-year term, John W. Dyar, attorney, Decatur, Ill.; Hayes Peoples, minister, Indianapolis, Ind.; Dr. Russell Thomas, professor of humanities, University of Chicago; Samuel G. Harrod, attorney, Eureka. Leslie Heuston, minister of First Christian Church, Jacksonville, Ill., was elected to fill a vacancy.

Atlantic Christian College
Wilson, North Carolina

The college recently received a letter from the GI's on Heartbreak Ridge in Korea. Enclosed in it was a check for $100 from the men of the 40th Infantry Division.

The letter was sent by Chaplain James B. Blunk who said in part, "Each month the voluntary offerings of the religious services go to support worthy causes in Korea as well as in the States. We are delighted to make this small contribution to Atlantic Christian College."

The annual Religious Emphasis Week program was held in December. The program was planned by the Student Christian Association of which Wilbur Ballenger of Columbia, S. C., is president. Dr. James Gray of Overdale College was the principal speaker.

Seven seniors have been named to "Who's Who Among Students in American Colleges and Universities."

Indiana School of Religion
Bloomington, Indiana

October 29, 1910, the life-time service of Dr. and Mrs. Joseph C. Todd to Indiana School of Religion began. Forty-two years later on January 1, 1953, they retired from this work. In December the executive committee of the board of directors honored them at a banquet at which time a volume of letters of appreciation and congratulation was presented to the Todds.

Culver-Stockton College
Canton, Missouri

The sixth annual Religion in Life Week was held in November under sponsorship of the Christian Student Fellowship. The theme, "The Student and His Religious Needs," was followed during the five-day program with three guest speakers. The guests were Mrs. C. W. Badger of Madison-

Third-Generation Students at Lynchburg College

First time in its history of fifty years, two third-generation students are enrolled at Lynchburg College. Jane Helsabeck is the daughter of Dr. Fred Helsabeck, assistant to the president of the college. Carl Gillespie, Jr., is the son of Carl Gillespie, president of the board of trustees. Dr. Helsabeck was formerly Dean of the college. Jane and Carl look over the 1929 yearbook in which the picture of Fred Helsabeck appears.

Chapman's Singers On Tour

Under the direction of Professor James M. McKelvy, director of choral music, the Chapman College Madrigal Singers toured in Southern California and Arizona during the Christmas holidays, singing in churches and high schools, and making television appearances. Their program included special arrangements of well-known sacred and secular Christmas music.

ville, Ky.; J. Phillip Johnson, minister of First Congregational Church, Keokuk, Ia.; and W. Clark Ellzey, professor of education for Marriage, Stephens College, Columbia, Mo. Many informal discussions were held on the campus.

Christian College
Columbia, Missouri

Dr. Thomas T. Blewett spent the Christmas holidays in Jerusalem. Dean Blewett is on leave from the college and is teaching at the University of Thessaloniki on a Fullbright scholarship. Accompanied by Mrs. Blewett and their two daughters, he flew from Athens to Jerusalem in order to be there at Christmas time.

Phillips University
Enid, Oklahoma

More than 100 students enrolled in Phillips this year have had either a father or mother, grandfather or grandmother who attended Phillips.

Miss Lorna Watson, head of the department of journalism, was elected faculty advisor of the Oklahoma Collegiate Press Association; Miss Bobby Rawls, feature writer on the *Haymaker,* the Phillips newspaper, was elected secretary of the Association. These elections were held in connection with the meeting on journalistic problems held recently at Oklahoma A. and M. College.

The Phillipian Choristers gave the "Messiah" at the annual Christmas program on the campus. Morris H. Poaster is the director.

The School of Music has been accepted as an associate member of the National Association of Schools of Music. Only about ten per cent of the music schools of the colleges in the United States are members of this Association.

School of Religion
Butler University
Indianapolis, Indiana

The School of Religion presented a team from the International Missionary Council which interpreted the Willingen Conference. The team consisted of Dr. Charles W. Ranson, executive secretary of the International Missionary Council, who spent 16 years in India prior to his coming to the International Council; Dr. Glora M. Wysner, secretary, International Missionary Council carrying responsibility for Near East and Moslem work, whose missionary service was in Algeria, North Africa, for fifteen years; Farid Audeh, Bairut, Lebanon, pastor of the largest Arab Evangelical church in the Near East; Dr. Jacob M. Nhlapo, noted statesman and churchman from the Union of South Africa; Dr. Orrin R. Magill, director of promotion of the International Missionary Council, who had spent thirty years in China.

The team was presented to Indianapolis churches and church groups by the Church Federation of Indianapolis through the Ecumenicity Committee of which Dean O. L. Shelton is chairman, and in the annual Missionary Conference in the School of Religion, sponsored by the Student Volunteers.

William Woods College
Fulton, Missouri

The third annual conference for secondary school administrators and counselors, sponsored jointly by William Woods College and Westminster College of Fulton, was held in December. Dr. George E. Mowrer, director of guidance services for the department of education for the state of Missouri, cooperated with the two colleges in planning the conference. It was attended by educators throughout the Mid-west. Guest speaker was Dr. Edmund G. Williamson, dean of students and professor of psychology at the University of Minnesota.

Bethany College
Bethany, West Virginia

A heretofore unknown original manuscript of Alexander Campbell was received by the Bethany College Library from Mrs. Jean Castle of Mornington in South Australia. The manuscript, which is entitled "Juvenile Essays on Various Subjects," is the second personal manuscript of Alexander Campbell, founder and first president of Bethany, now in the Bethany College Library.

The Campbell manuscripts are a rarity because it is believed that the family de-

(*Continued on page* 42)

New Buildings for Texas Christian University

Three new religion buildings rapidly rise toward completion at T.C.U. On the left in the sketch is the undergraduate department of religion building; in the center is the Robert Carr Chapel; on the right is the Brite College of the Bible building, Fort Worth.

Echoes— *from Everywhere*

Missionaries' Son Receives Award

ROBERT G. Menzies, Political Officer of the Subansiri Area in India, has been given a set of autographed books by Prime Minister Nehru. The award was in appreciation of Mr. Menzies' work among the tribal people.

Mr. Menzies is the son of Hattie Menzies, retired Disciples of Christ missionary to India. In reporting the award to Mr. Menzies, the Shillong (Assam, India) *Daily* said:

"In a letter to Mr. Menzies through the governor of Assam, Mr. Jairam-das Doulatram, the Prime Minister, said that he would ever remember the few hours he spent at Ziro (where Mr. Menzies is stationed) with joy and happy memory. Commending the work done by Mr. Menzies, Mr. Nehru added 'that his example was worth being emulated by others as that was the sure way of lifting India's millions of backward peoples to the standards of the other advanced people of the vast country.'"

Church Extension Aids Hometown Church

A unique Disciples of Christ church has been constructed on Chicago's southwest side. It is the product of labor by members of the congregation who volunteered their time and talents.

The new church, opened for Christmas, is located in the suburb of Hometown, an area with 1,700 families. The construction work was done by thirty men over a period of several weekends. Only the shell of the building was completed for the first service.

The church was designed by Charles Betts of the Board of Church Extension, and it can be converted into a parsonage once a permanent edifice is begun. The Hometown church is being sponsored by the Illinois Christian Missionary Society and the Chicago Disciples Union. J. J. Van Boskirk of the Disciples Union is serving as a temporary minister.

While on her visit in Thailand, Rosa Page Welch made friends with the Thai children.

First Report From Travancore

Over 8,000 people, in addition to conference delegates, attended the public inauguration of the Third World Conference of Christian Youth at Kottayam, Travancore, S. India, when His Highness the Rajpramukh of Travancore-Cochin, India, officially opened the meeting Dec. 11. Himself a Hindu he broke all tradition by taking active interest in the conference from the time Kottayam was selected.

The afternoon on the opening day a Garden Party was held in the Government House, given by the Rajpramukh. Delegates attended in national costumes, thus giving a most colorful beginning to the conference. It was not long until Christian youth from over 50 nations plunged wholeheartedly into the theme "Christ the Answer."

Conference highlights included addresses by Sarah Chakko, India; Tsunegora Nara, Japan; Dr. W. A. Visser 't Hooft, World Council, Geneva; Dr. Martin Niemoeller, Germany; Dr. Leo Marsh, U.S.A.

(A picture of the Disciple delegates appears on page 2 of this issue.)

—RUSSELL F. HARRISON

How Could They Do It?

Mix together a beaver, a bee, an ant, and the proverbial one-armed paperhanger; add the patience of an angel and the devotion of Paul, and you will begin to have an idea of the Missionaries here in Congo.

Disciples of Christ Chaplains Hold First Four-Day Retreat

The first of three retreats for Disciple Chaplains was held in November at Athens, Texas. The four-day program included not only worship and devotional periods, but discussions and workshops as well. Discussions centered around chapel attendance, counseling and the planning of schedules. Two other retreats are planned for the East and West Coasts.

Since my arrival, my respect and esteem for Congo missionaries has increased tremendously. "How have they managed to do it all?" has been constantly in my mind. Consider the unwritten language which they found in use here. How did they manage to learn it without any help, write it down, and translate the Bible and hymns into it? And at the same time build homes, build churches, establish schools, construct hospitals—and everything else. All in fifty years or less!

—Robert Bowers

First Project in Rural Development

When C. H. Morris, pastor of the Highgate district in Jamaica, decided to venture in banana farming, the Disciples at Jamaica Mission became partners in this Christian rural demonstration of soil stewardship.

Mr. Morris procurred and planted 900 Lacatan banana suckers under the direction of the Orange River Experimental Station staff. Dividing the modest rural fund into equal parts, the Mission allocated a small sum for assistance in this very promising banana cultivation on the Bethel Christian Church property at Highgate.

This was the first project under our new Rural Development Scheme. Out of the invested funds, a portion of the banana yield will be divided proportionately. The pastor will receive 50% for his family subsistence; about 25% will go for church repair and building maintenance; and the remaining 25% will revert into the revolving fund of the Rural Development Scheme.

Even now Mr. Morris is harvesting lovely eight, nine, and ten hand stems of bananas by the score. This banana cultivation has been a successful venture of faith on the part of one Jamaican pastor.

Other ministers and leaders want to demonstrate their faith in the growing power of the Christian gospel working through the good earth. The Rural Development Scheme is merely an infant but promises hope for rural churches.

—Jamaican *Mission News*

In Memoriam

Mrs. Annie May Turner, Dec. 9, 1952, Seattle, Wash. Wife of W. F. Turner, minister and field secretary 59 years. She gave her life wholly to her home and to the church. She was devoted to missions and was especially interested in Congo and India. In due time memorial gifts will be made for her in those fields.

Mrs. Sarah L. Wilson, Nov. 6, 1952, Glendale, Calif. Mother Wilson lived a long and fruitful life in Topeka, Kans., member of Third and Central Park Christian churches. She gave more than 50 years of valuable service both as president and member of state board of the Kansas Christian Women's Missionary Society.

Mrs. E. E. (Bessie) Kern, 1952, Kendallville, Ind. Daughter of Mr. and Mrs. A. J. Riddle of Rochester. Member of Christian church, missionary organization, and Rebecca lodge in which she at one time held a state office.

Mrs. Stella Edgar, Aug. 18, 1952, Stillwater, Pa. Member of Christian church for 50 years. Was Sunday school teacher many years and active in missionary society. She was dearly loved by her many friends.

Mrs. Oliver Patton, Oct. 7, 1952, Bosworth, Mo. A consecrated, faithful Christian. She was an active member of the Christian Women's Fellowship. Age 54 years.

Mrs. Sam Taylor, June 5, 1952, Nicholasville, Ky. A devoted Christian for over 55 years, active in the church and all its activities. To know her was to love her. Her life was an example of faithfulness and cheerfulness.

Missionary Worship Service

Theme: *Are You Awake?*

March

Awake, Put on Strength

Call to Worship

O God of Light, break forth anew
Upon the darkness of the earth,
In the new glory of the day
When brotherhood shall come to birth;
Open our eyes that we may see
The coming of thy dawn afar,
And find the way of fellowship
The promise of thy morning star.*

Hymn: "'Welcome Happy Morning,' Age to Age Shall Say" *(Christian Worship: A Hymnal,* 246)

Scripture:

". . . the people who sat in darkness,
have seen a great light,
and for those who sat in the region
and shadow of death
light has dawned."—*Matt. 4:16*
"Awake, O sleeper, and arise from the
dead,
and Christ shall give you light."
—*Eph. 5:14*

Meditation: This is the month of Easter, the time of the awakening of nature and of the Spirit; the time of Resurrection and new life. But only those who have planted and tended may gather the first lovely flowers of spring, and only those who have been with Christ at Gethsemane and Calvary, and have known "the fellowship of his sufferings" can fully enter into his triumph over death.

The people of Central Africa live in fear of evil spirits and believe that they are always the cause of illness and death. But the Christians of Congo are coming to have a new hope.

A young mother had taken her sick baby to the witch doctor. He had tried to drive out the evil spirit by shaking a rattle and by cutting the skin. But the baby had died. Now, when her second child is ill she goes to the missionary doctor, and when the baby is well she tells her neighbors, "I know why the people loved Jesus. He loved their children and he healed people in body and in spirit."

The man called "The Bell-Ringer" can no longer climb the hill to beat the drum-call, because of a heavy tumor which weighs him down. "You are bewitched and there is no hope," his friends tell him. In hope and fear he is carried to the mission hospital where the tumor is removed, and soon his strength returns. The Bell-Ringer is not content merely to walk, but he runs down the path and up the hill to the drums, where he beats out a message of joy and praise. And we think of the man who was healed at the "Gate Beautiful" who went "running and leaping and praising God."

Yes, the Christians of Congo have a New Hope. And even when death enters the home, there is no longer the hopeless wailing, but hymns of faith and comfort instead, for they "sorrow not as those who have no hope."

An African nurse had watched through the night with one of our missionary couples whose only child was slipping away. As these young parents knelt and committed their child to God, the African said, "You have been telling us about a Christ who loves us. Now we know that you believe in him."

By such as these has the seed of faith been sown. Their harvest? To see our Christian friends stand firm in these times of testing, and hear their joyous singing of the resurrection hymns, especially at Easter.

In that land of perpetual summer there is no awakening of nature in the spring, but always there are flowers. At Easter the church is filled with them and the cross is made beautiful with trailing ferns and fragrant blossoms. As the women enact the drama of the Marys at the empty tomb, and the answering angel, "He is not here; for he has risen," the rafters ring as young and old sing joyously, "Christ the Lord is risen today, Alleluia!" As we hear the voices of the school children and see the light in the eyes of the aged evangelist, our own faith is deepened. Easter becomes more joyous as we share and worship with Christians around the world, Christians to whom the resurrection hope is still new and shining.

Offertory Sentence: Let us make our gifts in thankfulness that we can share the joy of Christ's rising with those who live in the shadow of fear.

Offertory Prayer: Dear Lord, accept this offering and bless it to the furtherance of thy gospel of Light through all the world. Amen.

—Evelyn U. Pearson

*From hymn, "O God of Light, Break Forth Anew," by R. B. Y. Scott, in *Hymns for Worship,* Association Press, publishers. Used by permission of the author.

For Adult Mission Study

THEME
Africa

MARCH

Health for Congo

A NEW missionary going to Congo for the first time wrote back glowing reports of her first impression. But there was a note of distress in one observation: "We were disappointed when we were placed at a station that had no doctor. . . . Not only is there no doctor, but there is no way to get one quickly if the need should demand. We need a faster boat than a canoe when the closest doctor is one or two days' travel. A doctor is needed here to help lift the too-heavy burden of our nurse who is carrying on so nobly and effectively. She also lacks equipment to do what she knows how to do. The lack of personnel makes me wish I had trained to be a doctor or a nurse, for it seems to me the medical people have so much to offer the people of Congo."

What a need for medical workers in the Congo! There is only one doctor for every 40,000 Congolese. In America, there is one for every 750 persons. There is only one nurse for 13,000 Congolese, whereas in America there is one for every 500 persons. Nor are these workers evenly distributed, for there are entire areas without even a dispensary.

In Congo a national is not yet permitted to practice medicine without the presence of a white person, even though that person may know little about medicine himself. It is the hope that the new cooperative venture in medical work at Kimpese will train nationals and raise the standards to a level that the government will recognize. With trained nurses and doctors among the Congolese, medical work will progress. Thus Kimpese ushers in a new day of encouragement.

A Nurse and Then Some!

When a doctor is on furlough, the nurse carries on with native assistants. It is appalling how much one person can accomplish. Witness what Buena Stober did at Mondombe when Dr. Donald Baker was absent: she did dental work, conducted clinics, gave physical examinations to school children, supervised the leper colony, kept the hospital open for all except major surgical cases, and gave special care to six or ten small children at her home twice a day. These were undernourished children, and babies whose mothers were sick or had died. They got special feedings of milk, peanuts, or fruit.

How can one person do it, we ask? We marvel all the more when we realize that many duties outside the nature of medical work fall to the lot of the missionary nurse. It is fascinating to read letters from Miss Stober telling of her activities. One such letter was interrupted while the nurse turned mechanic to service the new electric light plant. This at the same time that Dr. Baker was on furlough!

As you think of health for Congo, why not become acquainted with the missionaries who are ministering there? Their biographies appear in the booklet, *They Went to Africa,* as well as sketches of the lives of our pioneer medical missionaries. A roll-call of our Congo stations would reveal the following medical personnel: *Bolenge,* Georgia Bateman; *Ifumo,* Margaret Shaw; *Lotumbe,* Goldie Alumbaugh, Dr. John Ross, Dr. and Mrs. Robert Bowers; *Mondombe,* Dr. Donald Baker, Buena Stober; *Monieka,* Dr. Keene Watson; and *Wema,* Drs. Howard and Marjorie Horner. Studying in Belgium are Ruth Coates and Jane Davis.

Additional Material

For supplementary material be sure to read the article in this issue by Dr. John Ross, intriguingly entitled "Mud Hut Medicine." Look in back issues of WORLD CALL for letters and human interest stories from the missionaries on the field. The chapter "Balm in Gilead," in *Africans on Safari,* by Leslie Sayre, includes a true story of a Congolese medical assistant. *Congo Portfolio* has pictures of some of the hospitals and dispensaries on our stations. And of course, don't miss the worship service by Mrs. Ernest Pearson, whose husband was a doctor in Congo. This service, which appears on another page in this issue, follows the general theme of the African greeting, "Are You Awake?" It is taken from Isaiah 51:9 and entitled, "Awake, awake, put on strength."

The Church in South Africa

With race riots stirring unrest in South Africa and Prime Minister Malan more than ever determined to enforce his policy of *apartheid,* it is well to look at the position of the church in this country. It is true, as was stated in the first study program, "The New Africa," that this policy of extreme racial segregation is "blessed by the church"; however, it is only *one* church in the Union of South Africa that upholds Malan in his action. That is the national church of the Afrikaner, the Dutch Reformed church, of which Malan himself is a minister. All other churches of the Christian Council of South Africa (The Dutch Reformed church withdrew because of this controversy over race.) are strongly and openly opposed to *apartheid.*

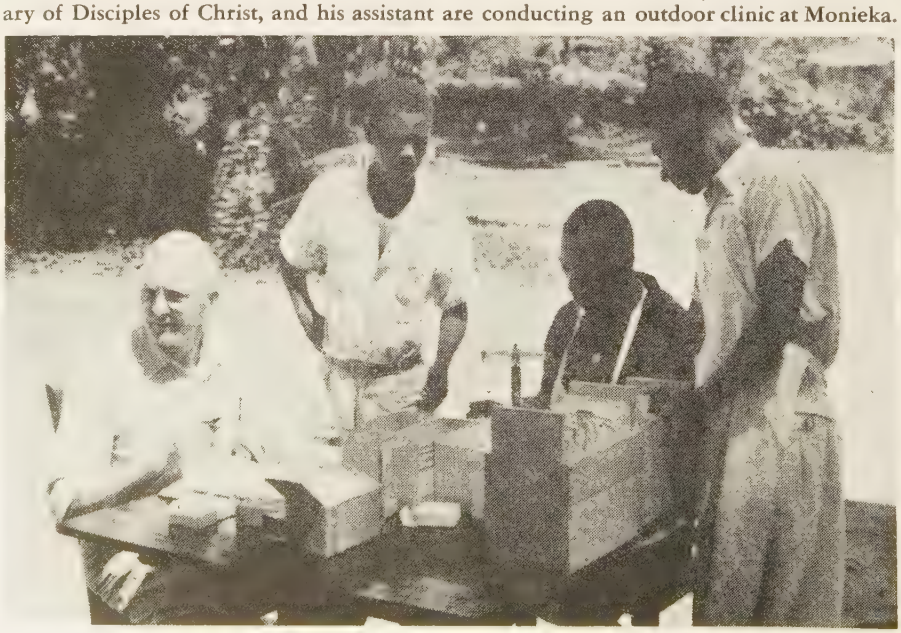
Early in 1949 the Council issued a pamphlet entitled *The Churches' Judgment on Apartheid.* The introduction says:

"With the exception of a large part . . . of the Dutch Reformed church, the churches in South Africa have condemned as immoral and unchristian any policy based on racial distinctions, in so far as such a policy is contrary to the precepts of natural law and of the Christian revelation. The churches do not deny the importance of the natural differences of men but stand firm on the universal dignity belonging to all men as rational creatures, called to one end."

A copy of the pamphlet was sent to Dr. Malan with the request that he receive a deputation from the Council. Malan refused the deputation, stating among other things, "The Prime Minister considers the views expressed in these resolutions and the terms in which they are couched as extremely one-sided and exaggerated."

Basil Holt serves as representative of the Disciples of Christ on the Christain Council of South Africa. For a detailed account of this discussion, see the pamphlet *South Africa: What of the Church?* by Edward A. Grant. (This pamphlet may be ordered from Sales Literature, The United Christian Missionary Society, 222 S. Downey Avenue, Indianapolis, Ind. The price is 25 cents.)

Medical missionaries train their own aides. Here Dr. Ernest Pearson, a medical missionary of Disciples of Christ, and his assistant are conducting an outdoor clinic at Monieka.



Youth and Missions

Super-Homes for Teens

Product: Christian Citizens with the World in Their Hearts

I HAD a mother who read to me," one poet recalled his childhood and rejoiced. "It was my home," says various twenty-ish young people as they explain why they are volunteering for service as missionaries. "We had people from many countries in our home. Along the way I picked up an interest in people everywhere."

"We do it at home. I've got the habit of collecting interesting articles about other countries." This world-minded high school senior had handed his English teacher a well-illustrated magazine article about an event in England.

"It was my home!" Thoughtful persons among older youth and adults look back and give credit for their wide interests, their appreciative attitudes, and other qualities planted early and now bearing fruits of enriched personalities and enlarged capacity for service.

Compared with the hours usually spent in church activities, and even in school activities, the home still has the largest share of the life-hours of most teens. If interesting things happen at home youth are apt to spend more time there than does the average. The home has the best opportunity to put the world into the hearts of the teens. It can interpret and tie together bits of information and experience acquired outside its walls, in addition to making felt a direct influence.

He Won't Stay Fifteen

Postpone something else. Put building for world-mindedness into today's schedule. Teens don't stay teens. In one year or two, or a few more, yours will be away in college or working—at least, away. A sympathetic understanding of peoples of many lands is something thoughtful parents want to help their youth acquire. The best interests of Americans as well as of world neighbors are at stake.

"Do you have electric lights in Germany?" asked a younger-teenager last summer of a young scholar from Germany. Many other questions showed almost as great an innocence of facts concerning everyday life. North American youth have a lot yet to learn about the way other people think and feel and what their opinions are of us.

Super-Home Is What?

An atmosphere of interest, understanding, and appreciation may permeate thought and conversation. However, certain definite activities will sharpen interest and make occasions worthy of being remembered through the years. Most homes can provide a wide variety.

"Will you walk into my parlor?" is an invitation which will tempt people certain to appeal to your teens. Occasionally you may have the privilege of entertaining a real, live missionary. Nationals from the lands of our younger churches come to this land from time to time. And some of them travel widely during their stays. They come with practically a written guarantee. Only alert, well-informed, interest-provoking persons would be singled out for such an experience as coming abroad. Find when a fellow-member from India or Japan or the Philippines or elsewhere is to be near you. Be on hand and invite him for a meal in your home. Among us are teen-age visitors from Germany and Austria. Each year a number of high school students are given a year of schooling in the United States. Three boys and one girl are this year living in homes of our brotherhood—in Wewoka, Oklahoma; in Lincoln, Nebraska; in Decatur, Illinois; and in Chicago. Next year more are to be offered as home guests for the year. Anyone interested in playing family to one of these should write early to register his interest and secure more information.[1]

Teachers of several countries are in public schools, while their American exchanges teach the year in England, France, or another country abroad. Visiting professors serve in many states. Technicians in industry and in agriculture are among us.

Your home is a choice place to bring your visitors out, so that they will talk freely of their home land, the people, and their mode of life and thinking. Prepare for the occasion by reading and conversation. You might have at hand articles about which you wish to ask the guest some questions. Or happen to have in sight some objects made in his land. A record with music from his country may lead him to comment on the music he knows best.

Reader's Guide Won't Bite

Whatever country you are spotlighting may be a major in free-time reading. A few minutes with *Reader's Guide to Periodic Literature* will point you to good current articles in the magazines. Borrow or buy copies with the best of these. It would be well enough to gear your reading to the countries being studied each winter by many millions of Protestants in Canada and the United States. Africa, for this year.

Cry, the Beloved Country[3] should be available to older teens. For all would be *Jungles Ahead*[3] and *This Is Africa*.[3] For younger teens provide *Chama's Choice*.[3] *Eagle Books*[3] with the stories of Moffat, Livingston, Aggrey, and Schweitzer may lie here and there for pick-up reading.

There May Be a Bulletin Board

Pictures and clippings may take over the home bulletin board. There is no lack of dramatic news coming from Africa this year, with the near-explosive race situation in Union of South Africa. Other sections furnish colorful articles. Include articles on Christianity in Africa.

Branch out. The magazine-type booklet *HOW—Home Missions Works for Human Rights*[3] is good pick-up reading. Short articles from *HOW* will appeal and make good telling in family conversation. "Home Missions and Human Rights," the home missions study theme, will thus be in the picture. It is so closely related to many aspects of the African situation that a glimpse of what the churches are doing in North America will appear natural.

Bring Africa into your thinking in little ways. Use proverbs in greeting.[2] Keep a list of them on the bulletin board so that each member of the family can change his from time to time. Son can greet: "Throw me a proverb, Father." Or daughter: "Give me a proverb, Mother." Younger children may ask the proverb of those older. Parting may be "Go well" and "Stay well."

Help your teen—or teens—give an African feast. Decorations and food suggestions are offered in *Christian Youth Fellowship Studies Christian World Outlook*.[3] Borrow a copy from the C.Y.F. Play records of African music, perhaps the Decca recording of *Lost in the Stars*—stage version of *Cry, the Beloved Country*. Or use one of the Columbia recordings of folk songs of South Africa.

Slant Hobbies Outward

Hobby horses may take riders into country after country. This year use the many roads into Africa. If you have an armchair traveler with his room lined with maps, add the political map of Africa and the *Friendship Map*.[3] Provide travel folders with their pictures of African scenes. A budding artist could be inspired by African landscapes, animals, and buildings. Folk songs should interest a pianist and singers. If biology should be a current interest, plant-life and animal-life of Africa offer a myriad of new subjects.

Africa Goes to School

"A 300-word theme will be your assignment for Monday," says the English teacher. Often there is a choice of subjects for written compositions and for talks in speech class. Teens from the Super-Home may write on natural resources of Africa, on plants and animals, on peoples, on languages and dialects, on effects of industrialization, on religion.

To church goes Africa with the teens, as with other members of the family. All will be able to enrich the discussion in church school class or in Sunday evening meetings. But the greatest result will be an abiding concern which will inspire teens to follow the future of Africa.

—Mareta Smoot

1. Address Department of Social Welfare.
2. *CYF Studies Christian World Outreach.*
3. Available from UCMS.

WORLD CALL NEWS ROOM

DISCIPLE young people held two important meetings in Missions Building at the close of December. Executives of the Disciples Student Fellowship and the Christian Youth Fellowship met to set up programs for 1953 and to confer with their national directors.

The seven members of the executive committee of the D.S.F. met from Dec. 27 to Jan. 2 to plan for a conference at Geneva, Wisc., in August, 1953.

The C.Y.F. session from Dec. 27 to 31, was a meeting of nine of the members of the executive committee of the International C.Y.F. Commission. Work was done in planning a conference outside Portland, Ore., which will be held in a building formerly occupied as the governor's mansion. The C.Y.F. delegation also was planning the participation of their group in the July 6 evening session of the International Convention in Portland. The C.Y.F. will have charge for the first time and will present Disciples with a report from the delegates to the world youth conference at Travancore, India.

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Miss Evelyn Honeywell, WORLD CALL's Assistant-to-the-Editor since 1937, spent about three weeks of January in Jamaica and Puerto Rico. Supposedly on an overdue vacation, she gave her time almost exclusively to seeing and taking pictures of the many phases of the work carried on in these islands by Disciples of Christ missionaries.

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James Sugioka, national director of construction and repair in the Department of Home Missions of the United Society, returned Dec. 20 from Jamaica. While there he helped set up a building program that had been delayed for lack of construction supervision. With the arrival of the Freeman Reddings (see WORLD CALL, December, 1952) Mr. Sugioka was able to assist in preliminary work and then return to his desk at Missions Building.

———

Recent visitors to Missions Building and to the Department of Home Missions have included Miss Thelma Buhmiller, of Mexican Christian Institute at San Antonio, Tex., and Dr. John Long, president of Southern Christian Institute at Edwards, Miss. Miss Buhmiller was in Indianapolis for the holidays. Mr. Long was conferring on general matters and reporting on the drought conditions mentioned in December News Room.

———

An unusual film-strip has been released by the Audio-Visual Services of the United Society for the Division of Christian Education and the Disciples of Christ Congo Mission. The filmstrip is called "Mbuji and Nteji of the Congo" and has several "firsts" to its credit.

The film-strip is a result of cooperation between missionaries in the field and staff members of the Audio-Visual department. Walter D. Cardwell and Ellsworth Lewis, Disciples of Christ missionaries, photographed scenes in the Congo and were supervised by the film-strip committee. On the committee were Florence M. Sly, chairman; C. Richard Dawson, Frances Hill, and Carrie Dee Hancock.

Mrs. Sly was in charge of writing the script. It was the first time a film-strip had been prepared in this manner, with arrangements and details being ironed out by co-workers thousands of miles apart. The film-strip, which was ready several weeks ago for distribution to Disciple groups, is the first recent film-strip for children.

———

D. Ray Lindley, in the Disciples of Christ higher education family, was recently named "Tar Heel of the Week" in *The News and Observer*, daily newspaper of Raleigh, N.C. Dr. Lindley, who is president of Atlantic Christian College, was honored by the newspaper for his work in the field of education.

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Another Disciples of Christ educator is serving as president of the Association of American Colleges. M. E. Sadler, president of Texas Christian University, has the distinction of presiding over sessions of the Association which is made up of heads of liberal arts colleges and universities.

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C. A. Weesner, executive secretary of the Department of Audio-Visual Services, was in Hollywood recently. He is a co-sponsor of "The Hidden Heart," a religious moving picture being made in cooperation with the Congregational Christian and Evangelical and Reformed churches. The film is being made in connection with the Broadcasting and Film Commission of the National Council of Churches.

"The Hidden Heart" is a stewardship film which will be released next September only to participating boards, and the picture then will not be released to the public for another six months. The Disciples are represented in this cooperative stewardship venture by Unified Promotion.

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Persons sending mail to the Yakima Indian Christian Mission should keep in mind that the correct address is: Yakima Indian Christian Mission, White Swan, Washington.

Many shipments and letters intended for the Mission have been delayed because they were addressed in care of the First Christian Church in Yakima.

———

Zona Smith, Disciples of Christ missionary in Argentina since 1910, died in Buenos Aires recently at the age of 78. Burial was in the British Cemetery of Buenos Aires.

A native of Iowa, Miss Smith was cofounder and for many years the director of a model home for missionary workers which has since become the Evangelical Theological Seminary. She also founded the Argentine League of Evangelical Women. She retired in 1932 as an active Disciples

(*Continued on page* 40)

Stewardship Committee Meets in St. Louis

—Photo by C. A. Weesner

The stewardship committee of the Home and State Missions Planning Council of the Disciples of Christ is shown at the biennial meeting of the Council in December. Riley B. Montgomery, president of the College of the Bible, Lexington, Ky., is shown fifth from the right. Dr. Montgomery was elected chairman of the stewardship committee for the coming biennium. At the left of the chairman is Roy L. Thorp, national director of stewardship for the Disciples of Christ. Sixth from the right, in the foreground, is Dr. Glenn McRae, editor-in-chief of youth publications for the Christian Board of Publication. The Council meetings were held in St. Louis, Mo.

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We wish to thank the United Christian Missionary Society for contributing this space in the interest of the YEAR BOOK.

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Book Chat

(*Continued from page* 16)

and behavior.

FRANK HANFT is a law professor at the University of North Carolina who has been teaching a class of students in a local church at Chapel Hill. His lectures to this class on Christian evidences he calls *You Can Believe*. He endeavors to make a case for religion by meeting the arguments of the average man on the street. It is a wholesome book and would make good reading for students and laymen. His point-of-view on the Bible and religious authority is modern. He is a well-informed layman and makes a good case for our Christian faith.

ROY M. PEARSON'S book of sermons, *Here's A Faith For You,* is excellent. One can believe that these sermons were real faith builders when delivered and they retain an unusual dynamic power in the written word. It is a book of considerable inspirational value.

GRACE NOLL CROWELL, noted poetess and spiritual leader, has another book of devotional essays called *Moments of Devotion*. They are beautifully written, aptly titled, and spiritually elevating. She will frequently put an original poem into the body of her essay. The last chapter has a remarkable poetic exposition of the beatitudes, which would make an effective worship program.

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Books Mentioned in Book Chat

GIANT, by Edna Ferber. New York. Doubleday and Co. 447 pp. $3.95.

THE BIG CHANGE, by Frederick Lewis Allen. New York. Harper & Brothers. 308 pp. $3.50.

GREAT HUMANISTS, by Lynn Harold Hough. New York and Nashville. The Abingdon-Cokesbury Press. 220 pp. $3.50.

MERE CHRISTIANITY, by C. S. Lewis. The Macmillan Co. New York. 173 pp. $2.75.

YOU CAN BELIEVE, by Frank Hanft. Indianapolis. Bobbs-Merrill Co. 187 pp. $2.75.

HERE'S A FAITH FOR YOU, by Roy M. Pearson. New York and Nashville. The Abingdon-Cokesbury Press. 155 pp. $2.00.

MOMENTS OF DEVOTION, by Grace Noll Crowell. New York and Nashville. The Abingdon-Cokesbury Press. 144 pp. $1.50.

OLIVE PELL BIBLE, edited by Mrs. Herbert Pell. New York. Exposition Press, Inc. Price, $3.00.

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Publications Received

HE THAT GATHERETH, by James W. Kennedy. New York. World Council of Churches.

THE QUEST FOR CHRISTIAN UNITY, by Robert S. Bilheimer. New York. Association Press. Price, $2.50.

THE MISSIONARY STORY HOUR. Compiled by Nina Millen. New York. Friendship Press. Cloth, $2.00; paper, $1.50.

DISCOVERING THE BIBLE, by Suzanne de Dietrich. New York. World Council of Christian Education, 156 Fifth Avenue. Single, 50c; 20 or more, 38c.

THE NEXT MILLION YEARS, by Charles Galton Darwin. New York. Doubleday & Co. Price, $2.75.

THE FON AND HIS HUNDRED WIVES, by Rebecca Reyher. Adventures and Experiences in One of the Last Strongholds of Polygamy. New York. Doubleday & Co. Price, $3.95.

THE GALILEANS, a Novel of Mary Magdalene by Frank G. Slaughter. New York. Doubleday & Co. Price, $3.50.

PRAYER TIME. Devotional material for use in families with young children. Compiled by Edward D. Staples. Nashville, Tenn. The Upper Room. Single, 35c; 3 for $1.00.

GOALS OF ECONOMIC LIFE, Edited by A. Dudley Ward. New York. Harper & Brothers. Price, $4.00.

Forty per cent of the 2,108 North American Protestant missionaries who were in China in 1950 are now serving in other overseas posts, mainly in the Far East. Another 25 per cent have been reassigned to the United States and its territories and to Canada. Already, 837 of these missionaries who were in China two years ago are at work at new stations. Only 21 are still on the Chinese mainland awaiting expulsion.

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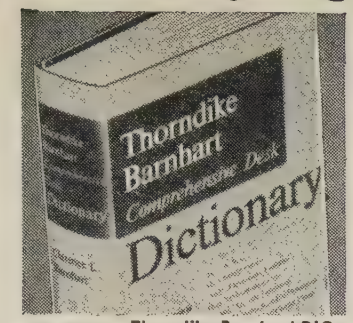

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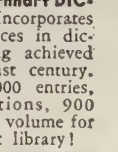

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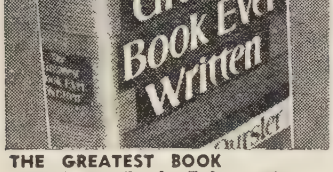

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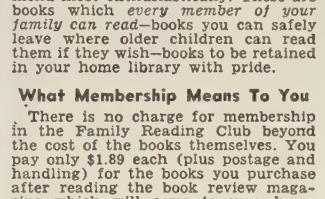

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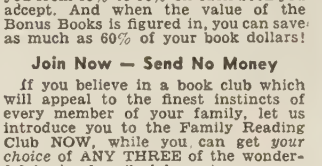

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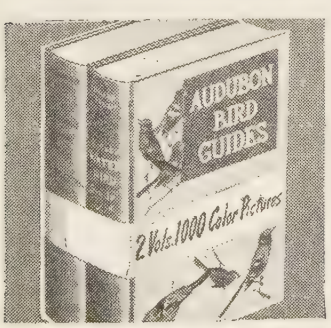

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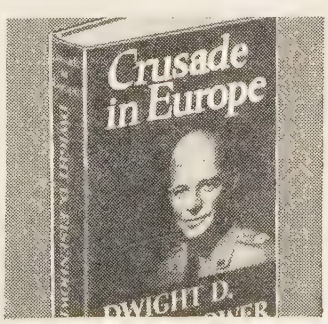

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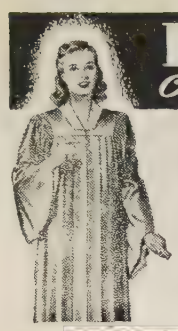

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Fifty Children for Lunch

(*Continued from page 27*)

East Annie, became secretary and treasurer respectively. Representatives of our other churches were asked to serve and they willingly accepted.

"We have received our ultimatum," said the women. An SOS was sounded, and from all directions the needed help came. Work began on the building. The kitchen was fireproofed; the floor was covered with asphalt tile; improved storage facilities for food were provided. All the other things required were done.

THE battle was won. The license was secured. When I walked into the building in October, I found the needed work practically completed. The rooms were light and cheerful. And there, in a safe, warm and clean environment were fifty youngsters ranging all the way from three months to five years. They were getting ready for the nutritious lunch which was being prepared in the spotless kitchen. Mr. Brown told me they had 15 bottle-and-diaper babies, 10 toddlers two years old, and 25 of kindergarten age, 4-5 years old.

A happier group I have never seen. It was fun just to watch them. Ten of the children were from broken homes where the mother had to work to support the family. No charge is made for these. The others pay a nominal weekly fee.

But the income from the fees was not adequate to cover the costs of the workers and the food. Again the women of our churches came to the rescue. They were subsidizing the nursery program. It is a part of their regular giving. The East Annie folk provide the building, heat and light. Together the job is being done.

"We'll have our payments caught up by the first of January," said Charles Hatcher, chairman of the East Annie official board. And I knew they would. The payments were caught up several weeks ahead of that date. The going had been difficult during the year; the nursery program had been hanging by a thread. But they would pull out all right, and I was sure of that.

The experience had warmed my heart. This was cooperation at the grass roots. Call it Home Missions! Call it Social Action! Call it Community Service! Call it what you will, for it is all of these and more. Basically, it provides a practical demonstration of what we can do when we work together in the spirit of Christ to meet a human need. There are such opportunities everywhere if we but look for them. I was glad that the Board of Church Extension was privileged to have a small share in this one.

World Call News Room

(*Continued from page 36*)

missionary but continued evangelistic activities.

Six months after observing the fifty-ninth anniversary of her marriage to Dr. W. F. Turner, beloved state secretary-emeritus of Washington, North Idaho, and British Colombia, Mrs. Annie May Turner died on December 9 at her Seattle home, 6218 20th Street, N. E. Memorial services were conducted by her pastor, Dr. John Paul Pack, in University Christian Church, Seattle. The Turners met as fellow students in Marionville (Mo.) College where both were graduated. After Dr. Turner's years at the College of the Bible, they served together in the ministry for nearly sixty years. Pastorates included La Belle and Joplin, Mo.; Peoria, Ill., and Yakima, Wash.

Dr. Virgil A. Sly, chairman of the division of foreign missions of the United Society, returned home on Christmas eve from his tour of mission fields. Dr. A. Dale Fiers, president of the United Society, returned on Jan. 21. Dr. Fiers was on a four-month official visit to mission fields. He returned from the Belgian Congo by way of Egypt, Israel and India.

New state laymen's work directors met at Missions Building from Jan. 25 to 27 for an orientation program sponsored by the Department of Men's Work. The program is designed to acquaint the new leaders with the total Disciples of Christ program and to prepare them for the year's work.

An India staff meeting was held at Missions Building from Jan. 24 to 27, sponsored by the Division of Foreign Missions. India missionaries home on furlough met for conferences and discussions.

Orders for the March-April issue of The Upper Room should be placed at once. Get at least one copy for each church family. In lots of 10 or more to one address the price is only 5 cents per copy. Single copies, 10 cents each. Subscriptions (two years or two one-year subscriptions) $1.00. Special pocket edition for men in the service and for youth at the same prices.

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Are you as close to Jesus as you think you are?

Unless you are completely happy, you may have wandered far from the source of all happiness. Here is a suggestion that may help you enjoy life to the fullest!

ARE you taking Jesus too much for granted? Do you accept Him casually, without careful and humble thought? Or—are you conscious of His presence only in time of need? Do you thank Him only when He "does something" for you?

The world's greatest truth is that *Jesus is with you always.* It is *you* who are frequently not as close to Him as you think you are! When you are disturbed, out-of-sorts, miserable, you have gone away from Jesus; yes, when you are stubborn, demanding and critical—stop blaming others and blame yourself! Because at such times you have deliberately turned your back on the most tremendous power the universe has known!

Let Jesus Solve Your Problems

Look deep and long into your own heart and think: haven't your greatest troubles occurred when you were farthest away from Jesus? When you lose your temper and hurt others . . . when you have been mean and selfish . . . when you are obsessed with feelings of fear and guilt . . . when everything has "gone wrong" . . . haven't you forgotten Him—at least temporarily?

The Bible tells us that no matter what our problems—of health, of finance, of peace of mind — we must never forget that we are children of Jesus! We must remember that He wants us to have peace, love, joy, health, abundance. But—these things disappear when we leave Jesus' side; our burdens become heavier than we can bear when we forget to practice His *living presence.*

You Need Never Be Afraid — Or Alone

Have you not said to yourself: "I am a good Christian. I pray, worship, study my Bible. Then why, why must I sometimes fail Jesus and thus fail myself?" The answer is that frail human beings need constant inspiration, constant reminders and proofs of Jesus' love. Only through daily awareness of God can we live life to its fullest.

The CIHU Book Club was founded for—and is dedicated to—the men, women and children who want this constant, strengthening inspiration. Many of the thousands who are already members have written us about the wonderful benefits they have received from CIHU books. They speak with joy of being led toward fuller, richer living—of learning how to pray and what to pray for—of gaining a new peace of mind and soul never dreamed of before!

How the CIHU Book Club Operates

CIHU selections are the finest books of inspiration being published today. They are written by men and women who have struggled against overwhelming odds and triumphed! They tell how men can transform their lives through faith. In their pages you will find the way to a new life of spiritual growth; you may find in just one book a single thought that will change your whole life!

Club membership costs nothing, and there are no dues or fees. Our Editors seek selections wherever books are published, and each month the *one* book they select is offered to members. In most cases the price of these books will be only $1.76 (plus shipping), regardless of the higher price of the publishers' editions. Occasionally, very special books will be offered at slightly higher prices—in which case CIHU will pay the shipping charge, and Bonus Book credit will be given to members. At no time will CIHU prices be higher than publishers' prices.

The Way To Victorious Living

CIHU selections are always books that inspire, comfort and restore. Most often, selections are the latest books by the best religious writers of the day. On the other hand, sometimes a "gem" by a newcomer is discovered—a book members can't afford to miss. But no matter—every CIHU selection will be a work that will make your faith richer, your life more fruitful.

Each month members receive their copies of "Glad Tidings", the club's interesting booklet containing meditation, prayers and reviews of inspiring new books. From this magazine they also choose the selections they want. As a member you may take as few as *four* books during the year—an agreement that makes possible our frequent low price of selections.

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As a member you also participate in the CIHU book-savings program, your way to enjoy substantial savings on the famous inspirational works, reference volumes, Bible dictionaries and great religious books you want in your home. It is a wonderful thing to see your family library grow at such slight cost.

Mailing the coupon enrolls you and if you join *now* you will receive "Protestant Panorama" and "A Man Called Peter" BOTH for only $1.76 instead of $7.75 for the same books in the publishers' editions. However, we urge you to mail the coupon *today,* since our stock is limited!

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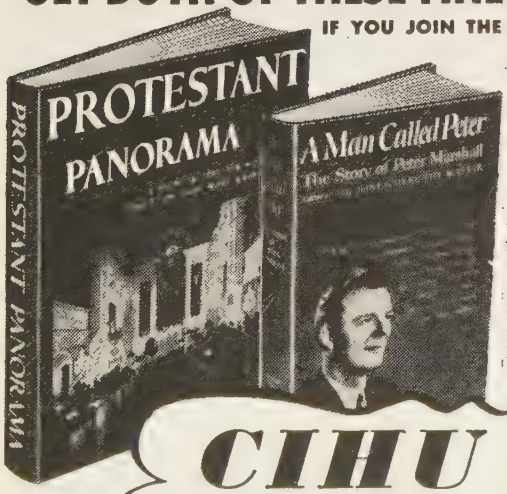

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Classroom and Campus

(*Continued from page 31*)

stroyed all known personal papers of the religious leader shortly after his death. Mrs. Castle heard about Bethany College and its role in the Disciples of Christ religious movement through the publicity given to E. Hugh Behymer, Bethany librarian, on his recent seven months' lecture tour through the Australian Continent.

The third annual Band Clinic, held on the Bethany College campus in November, drew 110 of the best high school musicians from forty-five high schools in Ohio, Pennsylvania and West Virginia. These musicians joined in a band concert in Commencement Hall under the direction of Victor A. Plushkat, director of bands and orchestras of DuQuesne University.

The Bethany Christian Church has a student congregation of which students of any denomination may become affiliated while they are enrolled in the college. The congregation is governed by its own student board and has planned a period of fellowship for each Sunday evening during the school year. The group is also experimenting with the Friday evening recreation hour in the church basement.

Albert O. Kean, pastor of the Bethany Memorial Church, works closely with the student congregation. In addition to these duties at the church, he is teaching courses in church history and religious education temporarily because of a vacancy in that department caused by the death of Professor I. T. Green.

Hiram College
Hiram, Ohio

Paul Hunter Beckelhymer, for the past six and one half years pastor of the Church of Christ at Kenton, Ohio, has been selected as the new minister at the Hiram Christian Church. He begins his duties February 1, and succeeds Ray E. Hunt who completed a five-year pastorate in June. Mr. Beckelhymer is a graduate of Park College with a B. D. from the University of Chicago, and is a member of the board of managers of The United Christian Missionary Society. Mrs. Beckelhymer is a native of Ohio, a graduate of Ohio University, with a B. D. from Yale University Divinity School.

Chapman College
Los Angeles, California

The second annual Church Vocations Conference will be held in Chapman College in March where there will be seminars on the Christian ministry, Christian missions, church music, religious education, and church secretaries.

On February 7 at various places throughout the territory of Chapman College, competitive examinations for scholarships will be held. The college gives ten academic scholarships to the winners of these examinations.

Butler University
Indianapolis, Indiana

The Christmas season was a busy period for the various choral groups of Butler University. The Butler-Jordan Choral

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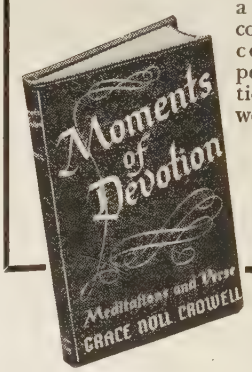

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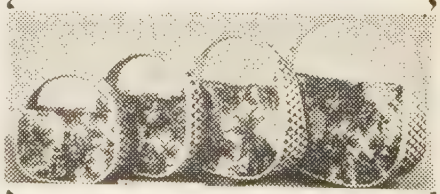

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Union of 125 voices, representing the University choirs, Men's Glee Club, and the University Choral, under the direction of Richard Whittington, sang the "Messiah" in one of the churches of Indianapolis, and also presented excerpts from the "Messiah" at the annual Christmas Convocation held in the University Fieldhouse.

Love as a Disciplinarian

By ROY L. SMITH*

As a man disciplines his son, the Lord your God disciplines you.
—Deuteronomy 8:5 (RSV)

(As a man chasteneth his son, so the Lord thy God chasteneth thee. —KJV.)

WE have listened to so many sermons on the love of God, and have been assured so many times that God is a loving father, that we are in danger of forgetting that love can sometimes be very stern and strict.

The kindest and most loving father is not the one who indulges his child's whims, and grants his every wish. Instead, he is that one who sometimes resorts to strict discipline because nothing less will provide him with the training he will need if he is to miss the blows of life that are sure to fall.

He was a loving father who insisted that his son should know the multiplication tables precisely, be able to distinguish accurately between the edible and the poisonous fruits, and be instructed in the ways of the adder and the rattlesnake.

He was a loving father who walked beside his son, correcting his erring steps, teaching him how to co-ordinate his muscles, and holding him steadily to his exercises until he became a champion.

He was a loving father who, perceiving his son's talents, held him in college, refused him more than the necessary funds, and kept ever before him the great objective in a college education.

He was a loving father who, having struggled with doubts in the years of his youth, compelled his son to face the facts of life and find answers of his own for the inescapable questions which arise within the minds of all honest thinkers.

He was a loving father who, having found a working faith, shared it with his son and commended to him the strict disciplines by which it is kept strong and rewarding.

And because his son discovered that his father never laid a load upon him for the purpose of oppressing him, but always for the purpose of compelling him to grow strong, he began to say, "Oh Lord, only make plain the thing thou art trying to produce in me, and I will cooperate." In that way he became his father's masterpiece.

*Dr. Smith has prepared for the Division of Christian Education of the National Council of the Churches of Christ in U. S. A. a series of short sermons based upon the Revised Standard Version of the Bible. This is one of the series of twelve.

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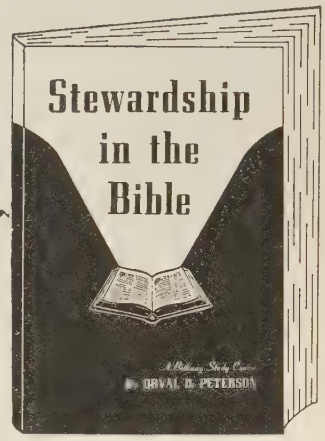

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Land of the Rising Spirit

Church World Service Has Played a Vital Part In Improving Conditions and Morale in Japan

By THOMASINE ALLEN*

WHAT a change in Japan from 1946 to 1952—from destruction on every hand; from poorly-clad emaciated bodies suffering from malnutrition and all diseases in its wake—to reconstructed buildings and bodies. And with health and better clothing their spirits have begun to rise and morale has been lifted. In all of this, Church World Service has played a vital part. (Disciples of Christ support this work through the Week of Compassion.)

Before I returned to our Rural Social Christian Center in Kuji of northern Japan, Mr. and Mrs. Yahaba started our Clinic because the physical needs were so great. They had Japanese Red Cross doctors come twice a month to use our Center for a free clinic. People came from miles and miles around. Now we have a small building, three Japanese doctors, four Japanese nurses, a pharmacist, and a station wagon which is indeed a "mercy car," going all over the countryside to minister to the body and spirit of people who know not Jesus. This work has been helped by Church World Service.

Why Does America Send Food?

A young man told me his story one day. He was in a hospital, wounded and sick after the surrender. Nourishing food was given him day after day.

"But where does this food come from? I know that Japan does not have food," he said to a nurse.

She said, "This food comes from America."

"But that cannot be," he answered, "we have been killing Americans—we have been taught to hate them. If Japan had won the war we would not have treated Americans with kindness like this. Why, why?"

"Because," she answered, "America was founded on the Bible. Love your neighbor. Love your enemies."

"Well," he said, "if the Bible does all that, then I want to study the Bible. He did and later became an earnest Christian.

Wants to Send Token of Gratitude

A man came to my door, was invited in and given a cup of tea, and he told me this story.

"I was in Shanghai when the war ended—no food—and hated by the Chinese. I was desperately hungry and sick. One morning a jeep with a G.I. in it drove past and the G.I. seeing my condition stopped and gave me his bread."

With that, he broke down and cried like a child. He started again but always upon reaching the word "bread" he broke down.

I remembered my hungry days in internment camp and knew something of what he was remembering. Finally he was able to go on.

*Missionary to Japan, from the Women's American Baptist Foreign Mission Society

—RNS Photo

This typical lad of Japan can smile again although there still are many who cannot, for they are cold, hungry and homeless.

"I do not remember the soldier's name but I know he was a botanist, as I am, and a graduate of Washington State University. Will you please write to the University and ask if they would like some botanical specimens from Northern Japan? I would like to send some in token of my gratitude."

(I did, they did, and he did.)

Nursery School Aids Family

Then there was little two-year-old Hirome Chan. His parents lived many years in Manchuria. The father had to go as a soldier and the mother was left alone with five children.

When the order came to evacuate and leave their home for Japan, she bravely started the long trek back, not knowing anything about her husband. One by one the five children died on the way—and alone she reached Kuji, her former home. To her surprise and joy, her husband walked in one day weeks after. Later, little Hirome was born.

The father could scarcely eke out a living, and so the mother with the baby on her back would go up into the mountains and gather kindling wood to sell. But she could not carry much on her back with the baby there too. Could we keep the baby in our nursery school all day? Yes, indeed we could—and also we could give them clothing and nourishing food. His

father would bring him early in the morning as he started out to work, and would come after him in late afternoon. We had a doll bed in our kindergarten and little Hirome would of his own accord get in the little bed—a perfect fit—and take his nap.

Space does not permit me to tell of the hundreds of children and families whom Church World Service has nourished and helped to regain health and courage to begin life over again. As one said, "I have no way to show my gratitude to American friends other than to work even harder for the Lord."

Brotherhood— an American Principle

By SARAH GIBSON BLANDING*

As long ago as the 1880's, a Confederate General, a member of a distinguished Kentucky family, took his daughter to Wellesley to matriculate. They met a Negro, evidently a student on the campus, and when his daughter remarked this with some surprise, the General said very seriously, "Daughter, I hope you will seek out that young woman and make her your friend. She must be a very remarkable person to have overcome the difficulties she would encounter in getting into college."

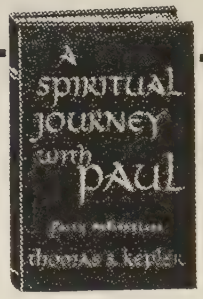
As a Southerner I wish to mention that this is but one instance among many where there has been acceptance and advocacy of more opportunity for Negroes by those who live in that section which has both a large Negro population and a strong sentiment against racial equality. Anyone who has followed recent developments in the South must recognize the profound change that is taking place. Educational and economic opportunity are approaching equality, and progress can be claimed towards achieving full civic rights for Negroes.

The situation is far from satisfactory, but the Southerner has traveled a long way in less than a single generation. In fact, he sometimes appears to have a better approach to the problem than men outside the South in places where large numbers of Negroes have come only recently and seem to be competing for jobs, homes, and recreational facilities. A friend, who is a Southerner by birth but long a lawyer practicing in California, tells me that when the question of admitting Negroes to the State Bar Association was raised, members with Southern background were unanimously in favor while others were not.

The question of race relations must be solved in all parts of the country; but in all fairness there must be recognition that the problem has different proportions in the South and demands heroic remedy. Brotherhood Week, February 15-22, 1953, is a good time to emphasize the principles of tolerance, decency and fairness which we believe are inherent in our American civilization.

*Miss Blanding is president of Vassar College.

For your Lenten-Easter reading



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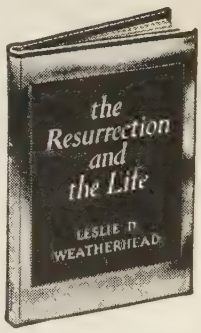

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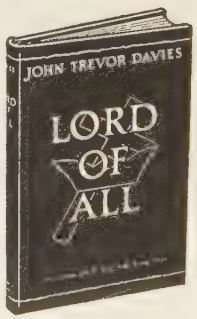

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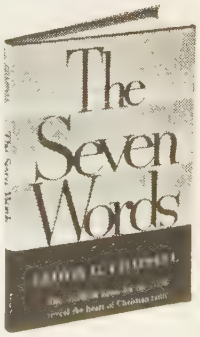

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Congo Rivers—Beautiful and Useful

By ENA L. CHATFIELD*

DISCIPLES of Christ churches carry on their mission work in the Equatorial Province of Belgian Congo, in the Middle Congo River Area, along the Congo River and some of its tributaries. We have only one station north of the Equator, most of our territory lying south, and three of our stations practically on that imaginary line.

As a newcomer to the Congo, I am greatly impressed with the rivers. I was awed by the lower Congo when we entered its mouth at Banana where it is a wide, sluggish looking stream. At Matadi, the port for Congo, the river is narrowed down between rocky hills and mountains into a deep, dangerous looking stream with whirlpools and rapids.

Matadi is as far as the ships can go since between there and Leopoldville the river thunders over a series of falls. Above Leopoldville it is again navigable and is very wide with islands dotting the water. At Bolenge—our oldest mission station and one of three on the Congo River—the stream is seven miles wide.

If you will look at a map you will see a river flowing into the Congo River near Coquilhatville, variously called the Ruki, Busira, and Tshuapa, and it is on this river that Monieka, where we are stationed, is located.

The station is situated on a bluff and the missionary houses face the river. To the people living here the river is to them what a great highway is to people living in a rural section of the United States.

To the river people, or Elingi, the river is the center of life. For generations they have traveled up and down this path of water in their slender canoes on errands of war, on peaceful missions, on hunting and fishing trips. These are the paths by which our first missionaries reached the people with the gospel and near which they established the mission stations.

The seasons, instead of being known as rainy or dry, hot or cool, are known as high and low water seasons. In high water, fishing is poor. As the water goes down, fishing becomes better.

To the river the women take their *toko*, or manioc roots, to soak for several days before they are steamed and made into a sort of pudding or bread, which is their staff of life. To the river the women take the family clothes for washing. And to the river the people wend their way for daily baths. In the cool of the evening, men, women and children go down the paths to the river with gourd jugs, clay pots, and buckets to carry their water for cooking and drinking.

When we first see the river at five o'clock in the morning, it is often veiled with mists; but if we look closely we can see a canoe or two cutting a path across the still water. After the mists rise, the water is like a mirror in which we can see an almost perfect reflection of the opposite tree-clad shore and of the clouds floating overhead.

When wind and rain comes down, the river becomes rough and whitecaps appear. At dusk the river is quiet again and the trees on the shores make an inky reflection in the silvery water. When the moon is full it seems to rise from the bend of the river just above here and makes a golden path across the water. The palm trees along our bluff stand out in clear silhouette against the moonlit sky and water.

Steamboats chug up and down the river; we average perhaps three or four a week. Every two weeks the regular mail boat comes up from Coquilhatville and leaves mail for us; we have one going down the river at the same interval, carrying our outbound mail.

Although roads are being built through sections of the country, and airplanes are heard droning overhead in the most primitive areas, the rivers still carry the major part of the traffic. When we travel by road we must stop when we come to a river and must cross on a ferry—no bridges have been built in this part of the country.

This is a beautiful part of the earth. God speaks to us in bird and song, in clouds overhead, in quiet trees, in the majestic river flowing toward the ocean, and in these people to whom this part of the world is home.

*Mr. and Mrs. John L. Chatfield are Disciples of Christ missionaries under The United Christian Missionary Society.

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President Quirino Greets Delegates in Philippines

The biennial convention of the Philippine Federation of Christian Churches was held in 1952. President Quirino (before the microphone) spoke words of greetings to the convention delegates whom he honored at a reception in Malacanan. Among those present and appearing in the picture are Bishop Jose L. Valencia of the Methodist church; Dr. George Earl Owen, Disciple missionary; Dr. Gumersindo Garcia, president of the PFCC; Dr. Enrique C. Subrepena, presiding bishop of the UCCP; the Rev. Jose Agpale; Dr. and Mrs. Mauro Baradi; Dr. Ronald Renne of the MSA who spoke at a fellowship dinner at the close of the convention.

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After a Year in Thailand

ONE thrilling year, one busy year, one difficult year in Thailand has slipped away. In the land that was so new to me, faces have become dear, and work both familiar and enjoyable.

My greatest single pleasure has been the friendship of British co-workers. I have come to love them dearly and to treasure the significant privilege of joint work with our British churches. Second only to this are the Thai and Chinese friends round about, workers who have become dear and whose worth I know. Friendly homes have opened their doors in towns and villages where we have called, turning the countryside from an unknown map into an enticing picture.

The thought that our entrance into the work here has helped and encouraged gives me great satisfaction. We were able to send the Thai pastor to Manila for a short period of extra training and now he is back full of enthusiasm to see the work succeed. We have been able to help some on repairing the property and putting material things into better shape. Now that the veteran British missionaries have left their active service here, our new couple, Margaret and George Cherryhomes, has arrived and the fine group of national workers are stimulated to go forward. For these things I am deeply grateful.

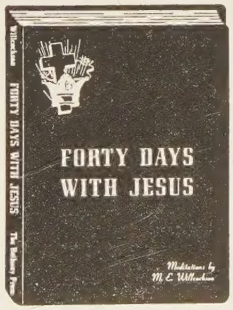
One year has passed and I now feel very much at home, part of a Christian community, part of an ongoing program. Feelings that were purely hope as I entered this great new adventure of faith are finding the beginnings of realization. I look forward with confidence to the new year, having already experienced some of the blessings we may expect as our dream for the work here moves toward fulfillment.

--EDNA GISH

Nakon Pathom, Thailand

New daily meditations for your pre-Easter reading!

FORTY DAYS WITH JESUS



By M. E. Willcockson. New, daily Lenten meditations for laymen to use in individual or family worship . . . inviting the reader to live imaginatively some great experiences of Jesus' life and to reflect upon their meaning today. There is a meditation for each day from Ash Wednesday until Easter. As additional aids to family worship, there is a hymn for each week and a mealtime prayer for each week. The readings, based upon some incident taken from the four Gospels, are grouped according to weekly themes: Jesus Begins His Work . . . The Sermon on the Mount . . . Stories Jesus Told . . . Persons Who Met Jesus . . . Groups Which Jesus Met . . . Disciples of Jesus . . . Jesus Meets Death. *$1.50*

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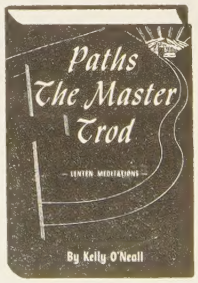

By Kelly O'Neall. Eight penetrating Lenten sermons which forcefully bring the whole of our Christian faith and experience into the scope of a vital, personal fellowship with Jesus . . . revealing Jesus as a comrade and friend, as well as Master and Savior. Beginning with some incident in the ministry of Christ, each meditation then presents a probing analysis of the ways man can apply today a principle Jesus taught long ago. Excellent source material for sermons. *$1.75*

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Here and There . . . With *World Call*

Dear World Call Reader:

You know how much letters from home mean when you are far away. When a nice fat one comes you can hardly wait to open it and get all the latest news. Soon after *Bertha* and *Marshall Gilchrest* went to Costa Rica for language school preparatory to going to Argentina, they wrote that WORLD CALL was "just like a letter from home." I had never thought of it in that way; but the picture story of *Bertha* and *Marshall* and *Dimple Heather* in the November WORLD CALL was like a letter from them. A good way to correspond!

We may not know all of our missionaries personally but it doesn't matter, for through WORLD CALL we get so well acquainted with them that we think of them as close friends. WORLD CALL keeps them up to date with the things they are most interested in and gives them a lot more news than any one person could write in even the fattest letter. It really must seem like a letter from home and you can imagine how much it means.

Further proof of this came in a recent letter from *Dick Dodson*. *Joy* and *Dick* will go to the Belgian Congo on completion of their work in language school in Brussels where they are now studying. Knowing that we send WORLD CALL to all our missionaries, *Dick* was concerned that they had not received theirs. *Ruth Coats*, also in Brussels, had been sharing hers with them, and *Dick* said, "We literally eat up every copy we get to see."

The delay was due to a change in address and we found that even then current issue of WORLD CALL was on its way to them. It is good to have a generous friend like *Ruth* who will share WORLD CALL; but for those who love and appreciate it as our missionaries do, that isn't enough. A letter from home is something personal, something to keep and treasure, and that is the way they feel about WORLD CALL. And no wonder!

We get frequent inquiries about sending gift subscriptions to missionaries, but we send them all complimentary subscriptions. If you have been thinking of sending WORLD CALL to a missionary, send it instead to one of the English-speaking nationals who work with them. They, too, like to have their own copy. Many gift subscriptions are going to several of our mission fields and they are deeply appreciated.

Many visitors to the World Convention are sending gift subscriptions back to Australia as an expression of appreciation for the hospitality shown them while there. That is a nice way to say "thank you" for some courtesy extended you. WORLD CALL is a wonderful gift for anybody at any time; and if you have a friend who is not familiar with it, why not send it to them. I am sure they would be very grateful to you for introducing them in such an interesting way to your WORLD CALL friends.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Greetings from Congo

THE following is a message sent to The United Christian Missionary Society by its president, Dr. A. Dale Fiers, and by Virgil A. Sly when they were visiting the Congo Mission recently.

"Greetings from the heart of the Belgian Congo! Virgil and I are having a tremendous experience here seeing the fruits of over a half century of missionary activity. On every hand one sees the vivid contrasts between Christianity and paganism. Our appreciation for the work of our missionaries, past and present, grows by leaps and bounds each day.

"These are days of great opportunity and of great dangers in Africa. This vast Congo area is entering a period of industrial revolution and commercial expansion. With wise planning and courageous administration the church of Christ in Congo can move forward to new greatness. Here at Mondombe there have been over 4,000 baptisms this year. We helped to baptize over 100 at Wema a few days ago.

"The young church here is rising to a new sense of responsibility. We must make our churches at home aware of their heightened responsibility."

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Last Column

Calloused Consciences

WHEN I was a lad I used to take off my shoes the first warm day in spring and put them on again only under extreme pressure. The weather could get cold enough and my parents' pride was sensitive enough so that I could be persuaded to put on my shoes but it took a bit of doing. Consequently, by the time the leaves began to fall, nature had padded my feet against the normal hazards to a barefoot boy. Nature had afforded protection against small rocks and short nails.

The same is true with our consciences. Many of us are doing things in New York we would never have dreamed of doing in Middletown. It is likely that the calluses on our consciences are growing as quietly as the protection grows on a boy's bare feet. And who will say that this protection is all the work of the devil? Some of us are too sensitive. Some do have over-active consciences.

There is a word of warning, however, that should be passed along. It is this: One day late in September a number of years ago I strolled over to the local blacksmith shop. My feet were protected only by nature's callous covering. My attention was absorbed by the "Smith" as he shaped and sized a shoe for a horse. I thought I smelled a strange odor of burning but I paid no attention. Suddenly the most awful pain shot through my whole body. I had been standing on a red hot piece of metal. It was terrible. I was crippled for weeks.

The same will be true with conscience. Callouses are not enough. If we have no other protection, we can expect a serious shock on that day when the soul nerve is finally re-exposed.

—I. W. L. in *Forward*
Park Avenue Christian Church

This Is Faith

Nancy, age 8, and small sister Jane, age 5, were discussing how very much they did wish it would snow. Suddenly Jane jumped up and went into their bedroom saying, "I'm going to pray that Jesus will make it snow."

Her voice could be heard, but suddenly it stopped, and her head popped out the door. "Nancy," she said, "how deep do you want the snow?"

—*Biblical Recorder*

A wise guy stepped up to the bus as it pulled into the bus terminal, and said to the driver: "Well, Noah, you got here at last. Is the ark full?"

Driver: Nope. We need one more monkey. Hop right in." —*N. C. Safety Bulletin*

The great secret is not having bad manners or good manners or any other particular sort of manners, but having the same manners for all human souls.

—GEORGE BERNARD SHAW

YOUR GIFTS

Made These Benefits Possible

A postal card from Mrs. John Doe of Somewhere, Texas, advises that her husband passed away, November 20, 1952. He was 87 years of age and Mrs. Doe is 76.

Brother Doe preached in our churches 43 years. He retired September 19, 1932, at age 67, having participated in the Pension Plan 8 months and 18 days, paying dues amounting to $44.84.

Upon this amount of dues his contractual pension would have been 51 cents a month, but because of GIFT MONEY, Brother Doe's pension was immediately $16.59 a month. In 1949 by a GIFT from an estate applied to all persons below $252.00 a year, this was raised to $21.00 a month. In 1950 by GIFTS from the churches, and GIFT ANNUITIES and BEQUESTS, this was raised an additional $15.00 a month, which has been sent to him in quarterly payments, as the gifts have been received from the churches.

Already, Mr. and Mrs. Doe have received $120.58 contractually for their $44.84 invested. Also, through GIFT MONEY, they have received an additional $4,422.24.

Mrs. Doe will continue to receive a Widow Pension, which is one-half of the member's pension, as long as she lives. If she lives to the average of life expectancy tables for one of her age, she will live 11 more years. It is our hope that the churches through the Pension Fund may raise these Widow Pensions to $25.00 a month. If Mrs. Doe receives this amount it will make the totals at the end of her life look this way:

$151.21—Contractual portion produced by the 1932 participation and total investment of $44.84.

$7,682.61—Gift money from the churches paid through the Pension Fund.

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